

THE PILGRIM

VOL. 37

JANUARY, 1990

NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

NEW YEAR

Years are coming, years are going,
O how swift our time doth flee!
No one in the way can tarry
That leads to eternity.

Now again a year has left us,
And another is begun;
One ere long will be the final,
Who knows but this is the one?

Let me find grace with Thee, Father,
Manifest Thy love anew;
Let the debt I owe now vanish
With the year we now passed through.

Let new strength, new life, new mercy,
Flow abundant through my soul;
Nothing wicked be adhering,
So I perfect be and whole.

Holy Spirit, come and enter;
Kindle with Thy flame of love;
Come and live and reign forever,
Till we reach our home above.

—from Spiritual Hymns

LOOK UP

Once a man, as he was walking along the road, found a five dollar bill. It pleased him so much that from then on he kept his eyes on the ground as he walked. In the succeeding years he found a few coins, bolts, paper clips, and other trifles but missed so much more in beauty and encouragement which he could have had by looking up and around him. Not only that, but with his eyes downcast he presented a picture to others of dejection and selfishness as he scanned the ground ignoring the world around him.

Just so can we become if we fail to look up. When we are so concerned with the earthly and the temporal and keep our eyes on the ground, we miss so much and our testimony also suffers.

In Luke 21, Jesus tells of many things to come on this earth. He tells of "wars and commotions," of earthquakes, and famines, and pestilences and fearful sights and great signs...from heaven." He tells of persecutions coming for His people and of the destruction and desolation of Jerusalem. He tells of signs attending His coming. And then our Saviour says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In this last decade we have seen some of the very signs Jesus spoke of. Men in all ages have seen them. Still Jesus' coming is in the future. But one of these days He will come. His telling of His followers centuries ago to look up when they saw these signs was not to deceive them, though the world would not see Him come for many centuries. But He wants His followers to be watching and ready and looking up because that is best for us and for our testimony to the world. Mark and Matthew write the same warnings of Jesus, and Mark records: "Take ye heed, watch and pray: for

ye know not when the time is."

As we look up with our eyes, we see the beauties of nature. Perhaps we see the branches of stately trees or the lofty cliffs and mountains, or the clouds. Beyond that we see the stars, planets, sun, and moon, But there is still more to see.

When the Russians sent Yuri Gagarin in 1961 as the first man to enter outer space, he reported that he did not find God out there. Haralan Popov, in his book Tortured for His Faith, told the Communists that they would not find God by going into outer space—that God is real, but they must find Him through the Spirit. So it is. We can see His handwork and admire His creative skill, and we can worship and adore Him when we look into the Heavens, but we must find Him as He reveals Himself to us through His Spirit.

And so Jesus had more in mind than our natural vision when He said, "Look up" and "Watch." We need to be aware through the Spirit of the higher things than the earthly. Jesus said on the same occasion, "Heaven and earth shall pass away: but my words shall not pass away."

How do we "look up" spiritually. To habitually and regularly read God's Word is one way. His Word tells us of the higher things and fixes our thoughts on our duty and on what lies beyond this life. A good resolve for the beginning of this year is to increase our Bible reading each day.

We "look up" spiritually when we take our eyes off ourselves and concentrate on the welfare of others. The past decade has brought many personal tragedies. People and especially young men and women are being caught up in immorality and careless living. The divorce rate is astounding, but the acceptance of low moral standards by the young unmarried ones seems even more tragic. The world needs the Christian example and testimony. Young and old need to hear what Jesus has done for all and for each one of us personally. "What He's done for others, He'll do for you," needs to be sung and told. Jesus said, "Lift up your eyes, and

look on the fields; for they are white already to harvest."

We can "look up" when we see our duty to the family of God. Hebrews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Meeting together, exhorting one another: and demonstrating our love and appreciation to our brethren and sisters have always been important, but this passage tells us it is even more so in these last times. We should not leave all the "exhorting" to the ministry. This word means to urge or to advise or warn earnestly. It comes from a Latin word meaning to incite or encourage. Surely all these words have a place in our communication to one another as brethren and sisters.

To "look up" means to honor our Lord. When we look up to Him we praise Him for creating and for redeeming us. How little we hear around us that really praises God! But He wants His people to praise Him and appreciate His mercy and grace. We hear it said about our parents; "You will never have another mother or father" so you should honor them and appreciate them. But we will never, never have another Heavenly Father who loves us and gave Himself for us. How we should honor Him!

To praise God vocally is good and right. But to live for Him and obey Him is far more important than words. The poet says, "And since words can never measure, Let my life show forth Thy praise." Purity of life and thoughts are an honor to God without a substitute. To live in contented obedience to Him in a world so wild after thrills and fun, is an honor to God and an impressive witness to those around us.

In the ninties look up! There are joys and lasting treasure and a glorious future for those who will.

The following poem is one of my favorites and fits well as we begin another year. —L.C.

WHERE TO LOOK

I LOOK NOT BACK—God knows the fruitless efforts,
The wasted hours, the sinning and regrets;
I leave them all with Him who blots the record,
And graciously forgives, and then forgets.

I LOOK NOT FORWARD—God sees all the future,
The road that, short or long, will lead me home;
And He will face with me its every trial,
And bear for me the burden that may come.

I LOOK NOT AROUND ME—there would fears assail me,
So wild that tumult of life's restless sea;
So dark the world, so filled with war and evil,
So vain the hope of comfort and of ease.

I LOOK NOT INWARD—that would make me wretched
For I have nought on which to stay my trust.
Nothing I see but failures and shortcomings,
And weak endeavors crumbling into dust.

BUT I LOOK UP—Up into the face of JESUS!
For there my heart can rest, my fears be stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

WATCH

It has been 1990 years, by man's calculation of time, since the birth of Jesus Christ. He lived among His people, the Jews, and taught them the plan of salvation. He also performed many miracles, and still His own people rejected Him. His love is so great that He gave His own life on the cross for our sins, that we might receive salvation, to the Jew first, and also to the gentiles. He told them He had power to give His life and also power to take it again, but they tried to hide the fact that He arose from the grave. He was among

them for a time, and then ascended into heaven, from whence He came. He also promised He would return in like manner as they saw Him go and take His bride, the church, with Him. We may be one of that number if we're ready and watching. "Take ye heed, watch and pray, for ye know not when the time is." (Mark 13:33)

Yes, we need to pay attention, watch, keep guard, and pray. Jesus foretold the destruction of Jerusalem about 40 years before it happened, and according to history this took place near A.D. 70. The Jews (Israel) were then scattered all over the world. Luke 21:20-24: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Read the account in Ezekiel 37 about the "valley of dry bones." Now the prophet says, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. 37:12) "For I will take you from among the heathen (gentiles) and gather you out of all countries, and will bring you into your own land." (Ezek. 36:24)

In my short life, I have seen this prophecy being fulfilled. Israel became a state over 40 years ago. They were people without a country, but now they do have a country and are returning to their own land, but not without difficulty. Many were killed in gas chambers in Germany. For awhile, Russia allowed very few to leave; however, since the hand of God changed leadership, which appeared impossible, thousands more of the Jews are free to go home to the land of Israel. I am aware that not every Jew is going to Israel, but that is the main thrust, just as not all the Jews rejected Christ, but most did.

Prophecy is being fulfilled before our very eyes, and will continue to be fulfilled in due time. Are we watching? are we paying attention? are we praying? do we have oil with our lamps? Are we allowing the Holy Spirit to work in us? If not, our lamps may go out. "Let your loins be girded about, and your lights burning." (Luke 12:35) The oil we need is the Word of Truth in our hearts and the Holy Spirit working in us.

The light represents our good works. There were ten virgins, representing purity, but five of them were not wise. All ten had some oil in their lamps, but only five saw the need to have extra with them for the time of trouble. "Blessed are those servants, whom the Lord, when He cometh, shall find watching." (Luke 12:37)

—Norman Cable
Goshen, Indiana

ONLY BELIEVE?

Paul and Silas told the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Jesus tells us in the great commission (Mark 16:16), "He that believeth and is baptized shall be saved..." There is really no contradiction here. Unless I put my belief into practice it will do me no good. The same way with the Jailor; if he hadn't really put his belief into practice and was baptized, it would not have gained him anything. I could say I believe there is church next Sunday, but unless I go and participate, and fellowship with the Brethren, it won't amount to anything for me.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" No doubt we would all say, "Yes."

Oh yes, I could say I believe that Jesus was born, died, and rose again, and is coming again, but unless I really believe in Him and am willing to keep His commandments I would not gain anything.

At another time Jesus was talking to the people and said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." You would have thought the miracles Jesus did, such as turning water into wine, walking on the water, calming the storm, raising the dead to life, opening the blind eyes, unstopping the deaf ear, making the

lame to walk, and increasing the loaves and fishes would have caused more people to believe on Him. Of course, some did and were eager to hear Him speak. No doubt those mothers with their little ones were glad to be in His presence.

To really believe in something we must be wholeheartedly involved.

Thomas was one that could not be easily influenced. When the Lord finally showed Himself to Thomas, he said, "My Lord and my God." Jesus told him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

When I look around and see the wonderful creation, the beautiful lakes, mountains, etc., I don't see how anyone can say they don't believe there is a Creator. No wonder the psalmist could say, "I am fearfully and wonderfully made..." Praise His name!

"Believing, we share in His joy;
By faith we partake in His rest;
With this we can cheerfully die,
For with Him we hope to be blest."

In Christian love,
John Wray
Modesto, California

MEDITATIONS

PRIDE OF LIFE

Apostle John speaks of three great sins that are in the world, the lust of the flesh, the lust of the eyes, and the pride of life. And we grow up wanting to excel over others in our ability to do things, but the Lord sets each one in his proper place in the church, and expects each to fill his duties in harmony, knowing he has nothing but what the Lord gives. So if each can be satisfied in his place, and not be envious of others, we have peace.

INSTRUCTION

I believe we are all slow to receive instruction. The knowledge of good and evil that Adam and Eve partook of remains in the blood stream, causing us to want to depend on our own knowledge. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jeremiah 4:22: "They are wise to do evil, but to do good they have no knowledge." So we see in our flesh dwelleth no good thing.

PROFESSING OR POSSESSING

Romans 1:22: "Professing themselves to be wise, they became fools." Man, in trying to believe they are wise, and that all wisdom is centered in themselves, imagined they developed from some low form of animal life, not being willing to believe they have fallen from the wisdom and ruling power God gave them. Sometimes, men are more concerned about animal rights than human rights and want to believe that if they can rid themselves of their conscience, they can be happy.

THE LORD'S WORK

Phil. 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." So we see we just turn our lives over to Him and let Him do according to His good pleasure, and trust that each change is for our good. Our self-conceived notions have to be worked out of us.

THE CHURCH; THE BODY OF CHRIST

In the scriptures the church is compared to our bodies. We know how important it is for all our members to work together to enjoy good health. Even so the church needs every member filling the place the Lord has called them for. We cannot fail to do our share, and expect others to do it.

—Ernest Wagner Modesto, California

HOLINESS AND PESSIMISM ARE NOT SYNONYMOUS

One of the popular, much used cliches, which expresses the pessimism of our day as regards to Holiness is, "Nobody wants it. The cost is too high." And some hide out in their holy sanctuaries nursing their inferiority complexes wailing mournful tunes about being part of "God's Despised few," What a crying shame! The devil must be smirking with glee.

Here we have the most powerful, pertinent, life transforming message the world has ever heard and we have bought the devil's suggestion that "nobody wants it." God's standard for His people has always been: "Be Ye Holy." This is an Old Testament Standard as well as a Christian one. Really, this is what the world expects Christians to be.

The 1986 and 1987 well publicized moral failure of some of the United States' most well known media evangelists proved a point that is often missed. It clearly demonstrated that the common man on the street, the newspaper editor, as well as the general church world expects more from Christianity than it has been getting.

When a Hollywood star has an affair or is involved in an immoral action it is hardly counted worthy of news. When an Evangelist preacher falls it makes front page headlines around the world. Why the difference? No doubt there are many who want to take advantage of the situation to ridicule and mock the Christian world and especially the fundamentalists.

But there is a different reason. Moral impurity is considered to be acceptable behavior for Hollywood stars. They act immoral on stage and are expected to be immoral off the stage. Christians, on the other hand, are expected to live up to a high standard of moral purity. All who understand the teachings of the Bible know that it teaches moral purity. Most people who even have only a very faint idea of what the Bible teaches have a concept that puts the true Christian on a higher

level of moral living than the non-Christian.

Christians are expected to be honest, chaste, kind, forgiving, fair, dependable, clean-living people. There is always a great disappointment, a sort of global gasp, when a professing Christian is proven guilty of sin. The practicing sinner hopes there is a better life than he is living, although he knows he has not attained to it. In his honest moments he will tell you he knows he ought to change, do better, break off some of his sinful habits. Down in his heart of hearts, he hopes there is a better life, one of deliverance from sin...one where he could really be the person he knows he ought to be.

The truth is that the world really does want to see true blue holy living. The sinner who is trying to enjoy his sins, may mock, ridicule, and try to salve his conscience by belittling the Christian but he really does want to see someone who can and does live a holy life. He needs and wants a role model of clean, victorious living. He does not personally want to live that way now, because he is trying to think that he is enjoying his sins...but some time in the future...he would like to change to something better...maybe become a Christian.

And what kind of Christian would he like to become? Would a drunkard like to become a "Christian" drunkard? Would a thief like to become a "Christian" thief? Of course not! If he becomes a Christian he hopes for a change! He wants strength to overcome his personal sinful habit! When he sees a true Christian whose life is above reproach, it gives him hope that some day he too can become something better.

You see, true Holiness is Beautiful. It is attractive. It is a visible demonstration of Agape Love. It at once convicts the sinner for his sins, and gives him hope that he too can be different. It shows him what he isn't and what he can become. Holy, righteous living is one of God's most powerful proofs to the world that Jesus Christ provided a perfect salvation from sin. It impacts sinners like nothing else. Rather

than being repulsive it commands respect even on the part of sinners.

"Ye are the light of the world, a city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:14,16)

By Gerald Bustin in Mission Messenger
Selected by Ruth Flora

HOW FAITHFUL ARE WE?

Is a car that starts once out of seven times faithful?

Is a refrigerator that quits for a day now and then faithful?

Is your paper boy faithful if he misses you with your paper every few mornings?

If you fail to come to work two or three days each week would you be faithful to your job?

If your hot water heater greeted you with cold water one or two mornings a week would it be dependable?

Now, if you fail to come to worship the true and living God in church capacity once or twice a month, are you faithful?

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:25)

Selected by Everett Oyler

PEACE

Oh, the peace I find in Jesus,
Peace no power on earth can shake,
Peace that makes the Lord so precious,
Peace that none from me can take.

-Selected

NONSWEARING

When a new member was received into the church, he was asked to declare his agreement with three principles. Two of them, defenselessness and nonconformity, we have already discussed. The third was the refusal of the Brethren to use oaths—called by them the principal of nonswearing. While this was not as obvious a part of Brethren life as nonconformity or trine immersion, it was so important that it was one of the three principles referred to in the membership examination. Their reason for opposing oaths was a simple and straightforward acceptance of Jesus' words in the Sermon on the Mount. Matthew 5:33-37: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

When the Brethren required of each other no swearing they were not thinking primarily of profanity. That a brother or sister should not be profane went almost without saying, was clearly called for in the third commandment, and was to be expected of the unworldly, softspoken Brethren. They were much more concerned with the swearing of oaths in court. The Brethren believed a man should always be honest and sincere so that his yes could always be taken truly for a yes and his no for a no. Peter Mead wrote, "The followers of Christ ought to be men of truth, so that their word may be received without an oath." He also said in regard to the above passage from Matthew, "This is so plain that it needs no comment." While the Brethren were concerned not to take God's name in vain they were also concerned for the basic honesty that they felt a

Christian life should reflect. Apparently, they were consistent enough in living by this precept to have earned a reputation for being exceedingly trustworthy people, whose yea was a reliable yea.

—from The Old Brethren by James H. Lehman

ALL IN THE BLOOD

The blood of the Lamb stained the old rugged cross
On the hill they called Calvary.

One day I knelt at the foot of the cross,
And some of it sprinkled on me.

In the temple they only examined the lamb,
Not those for whom it was slain
And though I'm not perfect, my sacrifice is,
And He bore all my sin and my shame.

And it's all in the blood of Jesus!
Forgiveness, cleansing, and power to heal!
It's all in the blood of Jesus!
It still flows when at Calvary we kneel!

Selected by Martha Wagner

LOVE ONE ANOTHER

Your love is not really love until you have given it to someone. Let your love be shown to all. Love is of God, for without God there would be no love. Put Jesus first, others second, and then yourself last in your life. To love and be loved is the greatest joy on the earth. What a better place this world would be, if everyone loved everyone else, don't you think?

—Linda Blocher
New Paris, Ohio

FOR YOUTH

PRISMS

A prism is a transparent solid varying in size and shape designed to reflect, refract, or disperse (scatter) rays of light. I have one of these objects hanging in my bedroom window. When the sunlight reaches it, rainbow colors will start dancing about the room on the walls and ceiling. It seems to spread cheer along with the rainbows.

People can be like the prism. As we are touched by the light of God's love, we can send beauty and happiness into the lives of others. The prism does not keep all of its worth tucked inside but disperses it to those about it. One meaning of "disperse" is to share one's abundance with others. We can share our abundance of blessings by

P raying for others,
R etelling the good news,
I ncreasing in love,
S inging to the lonely, and
M aking a joyful noise unto the Lord.

Here is a poem by an unknown author about giving that expresses the same thoughts.

It's not what you gather but what you sow
That gives the heart a warming glow;
It's not what you get but what you give
Decides the kind of life you live.

It's not what you hoard but what you spare,
It's not what you take but what you share,
That pays the greater dividend
And makes you richer in the end.

It's not what you spend upon yourself
Or hide away upon a shelf
That brings a blessing for the day,
It's what you scatter by the way.

—Sarah Cover

CHILDREN'S PAGE

WE GET OUT WHAT WE PUT IN

Have you ever heard any one say, "You get out of life just what you put into it"? You may wonder, what you can do to get more out of life.

In hot weather we put a pitcher of water in the refrigerator. When we get thirsty, we fill a glass from the pitcher and drink. If we put dirty water in the pitcher, we can expect to receive dirty water. Dirty water doesn't make anyone feel good. If we fill the pitcher with clean water, we can drink clean water and feel refreshed.

I want to tell you about a small boy I learned to know. I have followed his life from five years old until today. When his parents wanted him to do something, he had to be told several times. He never acted happy when doing his chores. In school he only got passing grades—just good enough to get by. Today he is married and tries to do better. His life has been scarred because he was unwilling to do his best when he was younger. When we do our best and work hard at whatever we are doing, this is what we mean by putting a lot into life. When we do this we receive a full and happy reward.

In this New Year, fill each day with good and happy moments. In doing this you are preparing for your GREAT JOURNEY toward SUNSHINE COUNTRY. Remember the pitcher of water: we get out only what we put in.

—Everett Oyler

NON-PROFIT ORG.—BULK RATE—U.S. POSTAGE PAID—PERMIT #10
Sonora, Calif.

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, Calif. 95379

THE PILGRIM

VOL. 37

FEBRUARY, 1990

NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

THE PROMISE

Hear the promise, "I am with you
Always, even to the end.
Through the changes that befall you
I will be your constant Friend.
I will hold your hand in trial.
I will keep you night and day,
For my promise is abiding,
I'll be with you all the way."

"I'll be with you," is the promise
From the lips of God's own Son.
"I'm your wonderful Redeemer;
I your victory have won.
For my power is sufficient
To sustain the church below.
I'll be with you, with my presence,
Even all the way you go."

This hymn was written by John Sauder
the night before he was chosen bishop
in 1969.

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

BROTHERHOOD

The autonomic nervous system of your body is not seen, noticed, or controlled consciously, but it prepares the body for emergencies by speeding the heart and breathing, or for rest by slowing these processes. Your circulatory system takes food and oxygen to all parts of the body and carts away the waste products and used gases to purify the cells. In fact, each system of your body is important—so much so that if one fails, the body dies. Even each member contributes to the welfare of the body working together harmoniously and marvellously. Such a unity is what we need in the church of Jesus Christ.

However, one of the most difficult things we must do in this life is to submit to one another—to subdue our stubborn wills and become "perfectly joined together in the same mind and in the same judgement." Because it is difficult, it is necessary that we understand what we are really striving for. It would be sad if we tried and failed to attain to an end that was not really what God wanted for us, and then condemned ourselves for our failure. We might define this goal as "unity of the Spirit." It is the oneness in Jesus and the Father for which Jesus prayed—the harmony like exists in each one of our physical bodies.

Individualism is the disease of our day. You don't have to leave the church to be afflicted with it. We can perhaps catch it from others, but it seems to flourish and even originate in the atmosphere of freedom—religious freedom, political freedom, and moral freedom.

To be free is to have no restraints. It is not a virtue to be free, but a grave responsibility and an open opportunity. It is here in the atmosphere of freedom that brotherhood and unity have opportunity to flourish, but so does individualism have that same

opportunity. Freedom may be compared to a garden of fertile soil. The sweet corn and tomatoes grow well, but so do the weeds.

The greatest differences between the Christians of our day and the New Testament Church is not doctrine, not practice, not the enemy (who may use different tactics but is nevertheless the same). It is, in my opinion, this characteristic of individualism. From this stem many other features that are even more noticeable. Materialism results from individualism when we tend to take care of ourselves and our families first. We become materialistic and self-centered when we fail to see the brotherhood in the Church and, in a lesser sense, the whole of mankind. From individualism comes diversity of practice. We fail to reckon with other understandings and view-points. We know this selfishness makes problems in the non-Christian homes around us, but it touches Christian homes as well.

I don't mean to say that individualism was not a problem in the early church and in the beginning years of the Brethren church. The many admonitions in the Word to promote unity show that human nature doesn't change. But in an atmosphere of persecution, poverty, and hardship, brotherhood seemed to grow richer. They needed one another. When conveniences were rare and tools were scarce, there had to be more sharing and more dependence on one another. Today if we need something, we can usually buy it. This seems more satisfactory than much borrowing, and yet it develops more self-reliance instead of community sharing.

Working together, common ownership, and interdependence seem to have a bad name because of communism. Economically, if our goals are worldly, this system fails, because the motivations of pride in one's work and owning the business, etc. are not there. But in the Christian life—especially in spiritual things, our motivations are higher. Love of the brethren, approval of God, and the very goal of unity are motivators that should be far more effective.

That I mean is that if we are really new creatures in Christ, our earthly goals need to be forgotten and replaced with this very one of unity and brotherhood. I am not advocating community of property, though I do believe we should know that all we have is not really ours. In fact, we do not even have control of it, though it may seem so. God has entrusted so much to us, not to use by our own old-nature judgement, but under complete control of the Holy Spirit. We are justified in our management of our goods and affairs and our very lives only if we are managed by God.

In our opinions or beliefs, we tend toward individualism. Education contributes here if we do not keep the goal of unity in mind. When we can all read and analyze Scriptures, we are less dependent on those who must preach and teach. We tend to be more critical of one who is mistaken. True education of a converted Christian should make us even more understanding and tolerant of one another.

Brother Marcus Miller in describing the "bell-shaped curve," pointed out that the opinions on the extremes or edges of the curve are not less normal than the majority in the center. In fact, these more extreme opinions may help to strengthen and stabilize and sharpen the majority of us who tend to become complacent or lazy in our thinking. All have the responsibility to promote unity of the Spirit. May we work toward strengthening rather than judging one another—not just in our own little groups, but in the whole church of Jesus Christ. Where there is faith and life in Christ, may we encourage and promote that with our support.

It seems to come right back to the heart. If our hearts are in tune with God, He can work in us. If we really want to recapture the devotion, the holiness, the unity of the early church or of the early brethren, we need to be yielded to the Spirit of God. God is limited in His work in His church only by the unwillingness of His people.

Our goal is unity of the Spirit—true brotherhood

in Christ. The means to this goal is the Spirit of God. May we be submitted to God and to one another that this can be a reality here and now.

"Now we have **received**, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2:12)

Blessed unity, sweet reality
We can feel the Spirit's power
As we yield to Him in pure harmony
In this very day and hour.

Jesus comes to bless all our work and rest
If we harmonize in love
When we do our best; brave each tear and test
We can place our hopes above.

God will give us peace and a sweet release
From our fears and cares and strifes
And that unity in its purity
Will enrich and fill our lives.

May all glory be to our Lord as He
Gives us brotherhood and grace
May we follow Him though the valley dim
And in glory find our place. —L.C.

MEDITATIONS

OUR CUP

John 18:11: "Then said Jesus unto Peter, put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" So knowing the Father is not willing that any should be lost, are we willing to accept the cup He gives us? We know that all things work together for good to the believers.

THE LOVE OF THE TRUTH

How very important it is that we love the truth in these evil times in which we live, which Paul wrote should come before Christ's second coming!

II Thessalonians 2:9-10: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." We are living in a time when the nations have the most cunning deceivers to fill their propaganda offices, to sway the minds of the people, to promote their selfish desires, and spread slanders toward any that differ with them.

MEEKNESS

Matthew 3:5: "Blessed are the meek: for they shall inherit the earth." Galatians 6:1,2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted, Bear one another's burdens, and so fulfill the law of Christ." So we see how important it is to use charity and not authority. II Corinthians 12:9: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." I Corinthians 4:21: "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" I Peter 4:8: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

ACCEPT OR REJECT

Jesus came to offer us salvation. Mankind had failed to live the laws God required of them to be His blessed people. They had written their own interpretation of God's laws. We cannot choose what we will deny ourselves to please God, but if we share what we have to help others, that is acceptable. —Ernest Wagner

PARABLES OF THE TALENTS

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matthew 25:14-15

In this parable of the talents, Jesus is telling the responsibilities of God's people from the Ascension until his Second Advent. (Matthew 25:31) The Lord, here portrayed as a man travelling to a far country, assigns responsibilities to his followers, who are called servants in this parable. Note that each servant received talents, or responsibilities according to his several ability. When Jesus comes the second time each servant will be held accountable for his expended efforts in the kingdom. I believe every Christian can relate to this parable.

Let us consider some of the talents with which God's servants are entrusted. I believe they are the various individual abilities to further God's kingdom. The primary work of God's servants is two fold. One is persuading people to accept God's grace and salvation and the other is the work of maintaining, supporting, and encouraging the church of God's kingdom. Many have the ability to approach and witness to strangers while some of us are somewhat reticent in public. Writing words of inspiration and instructive encouragement in this or other publications is something more of us could exercise in. I personally commend the contributors and editors for a talent here well applied. The ability to listen fully to other's concerns and to give our brother or sister the full benefit of any doubt is a talent we should all covet after. Just a word of encouragement to a minister or teacher can be a rewarding effort. It seems sometimes the seemingly small things, a smile, thank you, or a nod of approval, are difficult to express but can have lasting effects. We are thankful that some have the talent to sway crowds and to

exercise great responsibility, but we should all be willing to exercise our abilities in the everyday work before us. This leads us to the unfortunate response of some who feel the Lord has given them only one talent.

In the Gospel of Luke the account is given where the servant wrapped his pound in a napkin. Matthew says that the steward buried his talent in the earth. If we wrap our abilities in the napkin of self-interest, we will be of little use in God's kingdom. Likewise when a person buries his talent in this earth's pursuits, when this life is over this person will be bankrupt in Heavenly treasure.

I believe the parable of the talents is a lesson in faithful living. The Lord is telling us to direct our lives in efforts which will not pass away with this life but will have eternal rewards.

—Joseph Wagner
Modesto, California

A TRUE HAPPENING

What you are about to read is true. The names have been omitted except for one to protect the privacy of the family. Because there are so many, many abortions in America we felt this story should be shared.

This autumn a young couple, who are Navajos, came to our door in the evening in their pick-up. The young lady's aunt came to the door and handed us the following note:

"To Brother David,

My mom and cousin, ___, are going for an important thing. ___ was going to have a baby but due to some problems within the body, she had a surgery, and the embryo was removed. ___ and ___ want you to perform a funeral service for the embryo. My mom doesn't really know how it's done—but maybe you do. Thank you for your concerns and considerations.

This couple has two children. They had waited six years for another baby. She was not well. The doctors thought it was a tubal pregnancy and operated. It was hard for ____ to say "yes" to the surgery. They found the baby was growing near the bladder. Our report is only from the family: we have not talked with the doctors.

She had not known she was pregnant so it was very early in the pregnancy. The embryo was put in a plastic cup with a lid on and the couple got it. When they arrived at the mission they had the cup in a thermos with ice in it. They had been shopping and bought things for a burial. The cousin had had a dream that it was a girl so they named it Jessica Faith.

David went to one of our buildings where there is a work-table and he fixed the embryo for them. They had a small, pink suitcase. On the outside it said, "Going to Grandma's." In the bottom of the suitcase David placed a receiving blanket. He put the embryo in a zip-lock bag in it and folded the blanket in four ways. On top of this went another blanket, a lacy, pink dress, satin slippers, socks, a baby bottle, two toys, and a Gerber undershirt.

Plans were made for the funeral at the Anthill Church for the next afternoon at 2:00 which was on a Sunday. During services here at the mission the next morning the young mother's aunt called me out and wanted to know if we could make a box for the suitcase so the dirt would not crush it during burial.

After church services, Paul David made a small box. Following dinner, David and I put the box in the back of the mission pick-up and we went to Anthill for the services. Anthill is one of our outreach areas.

Twenty-one family and friends gathered for the funeral in the little Anthill Church. The mother requested the congregation sing, "Lord, I'm Coming Home." Brother David's message centered around John 14, Psalm 23, and Matthew 19:14. He brought in that Jesus loves the little children and during the service the congregation sang, "Jesus Loves the Little Children."

The family and friends were able to look at the ar-

rangement before the lid was nailed on. We drove a short distance to the family plot for burial. Three uncles lowered the box with straps, and Brother David had the committal service, and then the grave was covered. A cross with pink flowers was put on the grave, and different ones stuck in silk flowers in the loose dirt.

We were touched with the concern and respect and love that this couple and their family gave to this "baby." It is so vastly different from the feelings and lack of love shown in our nation by those having abortions.

—by Mildred Skiles
Torreon Navajo Mission
Cuba, New Mexico

BIRTH

BEERY —A daughter, Lydia Lou, born February 2, to Daniel and Miriam Beery of Nappanee, Indiana.

ADDRESS CHANGE

Jonathan Garber 20218D Sparrow Lane
Sonoma, California 95379
(209) 536-0812

Rest not! Life is sweeping by;
Go and dare before you die.
Something and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away
For God has marked each sorrowing day
And numbered every secret tear.
And heavens long years of bliss shall pay
For all his children suffer here.

—W.C. Bryant
Selected by Bertie Baker

Another interesting passage from the pen of Alexander Mack is the following:

"In this 1791st year the monthly Thursday meeting was resumed. It had been omitted in Germantown for over twenty years. Various important causes have contributed to cause this meeting to awaken from its long sleep.

"One of the most important causes can here be recorded for the future: It often happened after the religious meeting that things were brought up which one could not call unfit for consideration, in order to avoid giving offense; yet it was apparent that the occasion was not suitable as for lack of time things could not be properly presented, much less sufficiently discussed, so that for untried minds the effect was more injurious than edifying.

"It was therefore, agreed to choose some other time for this meeting, and so the choice fell upon the second Thursday in each month."

This record of Elder Mack's relates to council meetings. Brumbaugh says the Germantown congregation held a weekly council meeting on Thursday as early as 1738. Later this meeting was held monthly, and still later was abandoned, then was resumed in 1791 as here stated. In the period that it was omitted the business matters of the congregation appear to have been attended to after the close of their regular meetings for worship, on the Lord's day. This was also the custom of many others of the early congregations. But the monthly meetings were also common in many places. In later years these meetings have been held less frequently and with less regularity. In some congregations, yearly, or as occasions required; in others, quarterly.

The Brethren probably held council meetings from the beginning. The business side of the church's activity is performed in councils where every member is urged to participate in the disposition of questions which may be of value to the members.

—from Chronicles of the Brethren by J.M. Kimmel

OBITUARY

JOHN DAVID SAUDER was born January 22, 1919, near Dallas Center, Iowa, to David and Anna (Nissly) Sauder. At the age of eight years he moved to Lancaster County, Pennsylvania, where he lived until his death.

He was baptized June 3, 1934, and was a faithful member of the Old Order River Brethren Church. He was called to the ministry May 5, 1951, and was ordained bishop on September 28, 1969. A compassionate and caring man, he had a great burden for souls.

As someone said, he had the rare combination of intelligence, ability, and humility. He loved people and he and his wife were "given to hospitality." They also traveled frequently, sharing the gospel.

On February 2, 1989, he and his wife, Ada (Strickler) celebrated fifty years of happy married life.

After a sun stroke the first year of their marriage, he was unable to continue farming. In 1942 he began repairing farm machinery and making parts, which could not be obtained because of the war. He later said if he'd have known how the business would grow, he would have been afraid to start. He had about 80 employees when he sold the business in 1972.

His love for people was evident in his life of service. His preaching came from a heart touched by God and therefore reached the hearts of those who heard.

On January 22, 1990, on his 71st birthday, he was called home to be with the Lord he loved and faithfully served. Death followed a six month illness, during which he encouraged his visitors from his bed of pain.

He will be greatly missed by the church and a wide circle of friends. Missing him most keenly are his beloved wife Ada and their three daughters: Miriam; Rachel, wife of Mohamed Salamh; Harriet, wife of Stephen Scott; and son, David and his wife Emma; three grandsons; three granddaughters; and two sisters, Ida Forry and Cristena Forry. He was preceded in death by his parents, three brothers, and two sisters.

Funeral services were held January 26th at Sonlight River Brethren School by Bishop Philip Funk, Brother John E. Kniesly and Brother Harold H. Wenger. The sermon was taken from St. John 10:2-5. Burial was at the Silver Spring Cemetery.

His family is deeply grateful for the countless deeds and expressions of love during his illness and death. They are thankful for the prayers, and John often prayed God's blessing on all those who were praying for him. Now his prayers and labors are over but their effects linger to bless our lives, We are left with the challenge to carry on his ministry of love.

—The Family

OUR PRAYER

Thou art a faithful God!
Your precious love You've shown
Be near us in this solemn hour
Come, make Thy presence known.

You've called a husband home
To see You face to face
Though glad he's free from pain, his wife
Will miss his fond embrace.

An earthly father's love
His grateful family knew.
He taught and guided them to seek
Their help and strength in You

The church and friends he loved
Were by his labors blest .
He served as Your ambassador
And now he's gone to rest.

Lord, let the seeds he's sown
Be fruitful in each heart;
That we may live as he has lived
Then meet him ne'er to part.

—Miriam Sauder

FOR YOUTH

PSALM 19 MEDITATIONS

When I read the first several verses of Psalm 19, I begin to think of the wondrous beauty of God's Creation. His Creation is something that He alone can make, and we can, by observing it, see only in part how great our God really is. If the heavens declare the glory of God, ought not we to do so too?

Verses four through six talk of the greatness of the all-reaching, ever-burning sun. What a marvel we see in the sky every day and often seem to take for granted! In reading about the sun in this chapter, I begin to compare it to the Son of God. Jesus' "line is gone out through all the earth" and His "words to the end of the world." Almost every part of the world has been exposed to Jesus' works, and we are promised that His words will last forever. At the end of time, He too will come out of His chamber and as a bridegroom will rejoice to take His Bride with Him. The Son's "going forth is from the end of the earth and His circuit unto the ends of it" just as it is with the burning sun in the sky. God is everywhere, and "nothing is hid" from the heat of the sun. We can not do anything but God will see it. We can not, must not take the Son of God for granted as we often do the sun!

Verses seven through nine tell us how great are the laws, testimonies, statutes, commandments, fear, and judgements of God. Then we must ponder, do we always give these things the meaning that David did? Do we always rejoice in the Lord's statutes? We should, for surely they are "more to be desired than gold" and are sweeter than honey. By them we are warned—oh, will we not listen to them?

Verses twelve and thirteen talk of two opposite types of sin—those we do not know about and those we knowingly do. With David we must pray, "cleanse me...keep back...let them not have dominion over

me..." Only then can we be pure in the Lord's sight.

The last verse of this Psalm summarizes these thoughts. Oh, that we may be acceptable in the Lord's sight! May we never forget that He knows everything we do and say and think. The Lord will help us to obey His commandments and to be acceptable in His sight. Our plea with the Psalmist David's, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

—Denita Huffman
Dayton, Ohio

LORD AND SAVIOUR, TRUE AND KIND

Lord and Saviour, true and kind,
Be the Master of my mind;
Bless, and guide, and strengthen still
All my powers of thought and will.

Let Thy gracious presence rule
All I think and speak at school;
Keep me faithful, prompt, and keen,
At Thy side, my King unseen.

Here I train for life's swift race;
Let me do it in Thy grace;
Here I arm me for life's fight;
Let me do it in Thy might.

Thou hast made me mind and soul;
I for Thee would use the whole;
Thou hast died that I might live;
All my powers to Thee I give.

—Handley C.G. Monk 1841-1920

It will be worth it all when we see Jesus,
Life's trials will seem so small when we see Christ;
One glimpse of His dear face All sorrow will erase,
So bravely run the race Till we see Christ.

—by Esther K. Rusthoi Sel. by Susan R. Coning

CHILDREN'S PAGE

ROOTED IN GOOD SOIL

Several years ago we planted two trees in our yard. They were tall, and we had to support them with wires so the wind would not blow them over. Soon the roots grew strong enough to support the tree.

Did you know you have roots also? Your roots are just as important as the trees'. If you are living for Jesus your roots are growing in good soil. As your roots become stronger, the storms of life will have little effect on you. If you are living for this world only, your roots are in poor soil. In poor soil your roots feed on trash. You will grow, but as the storms come, you will not be able to stand. David and Goliath are good examples of roots growing in good or poor soil. Goliath had to be supported by all his heavy armour. David was supported only by God. As they met for battle, we see that David had his roots in the good soil. Goliath was feeding on trash. Goliath fell, but David stood firm and unshaken. You need to be very careful that your tender roots are in good soil. King Solomon reminds us, "The little foxes spoil the vines." Also your little roots can spoil your life. Jesus says some of His words will fall in stony places where there is not much soil. Growth will appear but soon the storms will come and the plant will fall because there is no root. Don't you want to stand like David? Jesus again tells us, "I am the root and offspring of David, and the bright and morning star." If you keep your eyes on this STAR you will land in Heaven.

—Everett Oyler

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THE PILGRIM

Sonora, Calif.

19201 Cherokee Rd.

Tuolumne, Calif. 95379

THE PILGRIM

Vol. 37

MARCH, 1990

NO. 3

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

LOVING-KINDNESS

Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, O how free!

He saw me ruined by the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving-kindness, O how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness, O how strong!

When trouble, like a gloomy cloud,
Has gathered thick and thundered loud;
He near my soul has always stood,
His loving-kindness, O how good!

I often feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving-kindness changes not.

Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
O, may my last expiring breath,
His loving-kindness sing in death.

—Samuel Medley

TRUE BEAUTY

Our "family hike" one year took us into high elevations of the Sierras for a day. One of our children had a book of wildflowers of the area. Perhaps because of this, or because of the season, we began to notice the exquisite beauty of the miniature flowers along the trail. They hug the ground with tiny stems, leaves, and intricate petals. You can almost miss them unless you take special care to watch and examine them closely.

So it is with many of the beautiful things of life. Often they shed their fragrance and display their colors but go unnoticed by busy people. And we are the poorer for it. God has placed beauty in this world for our benefit and enjoyment. But we can either use and appreciate it, ignore it altogether, or misuse and abuse it to our loss. We can even complain and grumble about its absence when it is really there if we will open our eyes.

How many beautiful things can you name? The list is endless. Flowers are high on the list, but it also includes the swirl of wood grain, the curl of breaking waves, the soft fur of a kitty, the pure and innocent face of a child, snowflakes and dew, symmetrical leaves, and mountain peaks. Beauty, wherever we see it, can be a blessing to us as we praise the Creator of such endless and perfect skill of design. Woodworkers bring out the best of the wood grain, gardeners strive for the finest and best flowers and produce, artists try to capture the details of creation, young fellows use beautiful roses to show love to the girl of their choice. Truly we are blessed with God's handiwork.

But there is another beauty created by God and treasured by man: the beauty of spirit. This, too, is often passed by unnoticed and unappreciated. It is often found where physical beauty is less. The expression "Beauty is only skin deep" refers to physical beauty. Many times the young man or woman with the greatest physical beauty lacks the inner glory of the

spirit. And often the one with less physical charm is the very one who is the most kind, loving, and peaceful.

We don't know what the Bible characters looked like, but their qualities of spirit are usually revealed in some way. Our perfect example of beauty is Jesus. Solomon writes in Song of Solomon 5, "He is altogether lovely" and "the chiefest of ten thousand." And yet His appearance in His suffering is described in Isaiah 53, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." To the redeemed who have felt their sins forgiven by His atoning blood, He truly is "the fairest of ten thousand to my soul." He is the "Beautiful Saviour" and the "Fairest Lord Jesus."

His followers reflect this beauty. We could mention Mary who sat adoringly at His feet absorbing His words. She believed Him when He spoke of His death, and she anointed His body for burial.

Tabitha or Dorcas "was full of good words and alms-deeds which she did"—full of beauty translated into loving service. And when she died the widows wept. Through Peter, God brought her back to share her beautiful spirit a little longer.

There were Phebe, Priscilla and Aquila, Mary, and others mentioned in Romans 16 who were known, not for their physical charms, but for their service in the church of Christ.

Today our society is obsessed with the beauty of the body. It is displayed in nearly every worldly publication. They use the exposed body to call attention to products they wish to sell. Satan has capitalized on a weakness of mankind, especially man. The beauty of form which God created for the use, enjoyment, and appreciation of man has truly been abused and exploited as far as men are capable of exploiting and abusing. It is like overeating, drunkenness, and excesses of any kind where man takes something, meant for his benefit, and uses it to his own destruction.

Is it any wonder that Christian women are admonished to cultivate modesty and the meek and quiet spirit?

and warned against outward adorning? Christian girls, you have in your possession a beauty of form that you can use for your happiness in Christian marriage, or you can abuse and display yourself in a way that you will suffer for now and in the time to come. You are probably not completely aware of this responsibility you have to the young men you meet. May Christian parents be faithful to warn their young children of this danger. It is certainly not being done by unbelieving parents. The evils of divorce, unfaithfulness, abortion, and fornication can many times be traced directly to immodesty of young women and the resulting lust of young men.

But I wanted to write of true beauty. Young people, you have great potential for inner beauty and loveliness. You don't inherit it, learn it in school books, or pick it up from the world. You must find it in Jesus. Only as we yield our lives to God will we become more and more beautiful in His sight.

We all like new things— new cars, new clothes, new books, new tools. New things are beautiful; the spring-time shows this as the new growth appears on the trees and new flowers spring up. God proposes to make us new creatures in Him. These new creatures have the true beauty; they are like Jesus. Colossians 3:9,10: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

We have an ugly round cactus that produces the most beautiful flowers. They last about one day. True beauty, the beauty of spirit, the beauty of Jesus, is the only kind that will last. The flowers die; the leaves wither. Physical beauty of youth gives way to the wrinkles of old age. Peter tells us, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever." May we have the true beauty of spirit that keeps on shedding fragrance and joy and peace. —L.C.

FOLLOW ME

Two simple words. A command we often give our children. A command often overlooked or ignored. Something that many people don't even know who or what they are following and don't want to even think about it.

"Follow Me, and I will make you fishers of men."

(Matthew 4:19) Anyone who has gone fishing knows that it takes certain equipment, certain bait, and a certain skill to catch fish. Then, when we do catch a fish, what do we do? We reel in the line, drawing the fish to us. We attract the fish with our bait which is also hiding our hook which secures our catch.

Have you ever wondered just what prompted these men to obey Jesus' command "FOLLOW ME"? Mark says that "straightway they forsook their nets and followed Him." (1:18) Luke says that Simon Peter, James, and John caught a large draught of fish by obeying Jesus (5:4). The publican Levi rose and followed Jesus at these two words. (Luke 5:27) Andrew and John heard John the Baptist say, "Behold the Lamb of God!" and followed Him. Jesus asked them, "What seek ye?" They answered, "Where dwellest thou?" Jesus then invited, "Come and see." (John 1:38-51) Surely it was the countenance of Jesus, the witness of His Spirit, that drew all men to Him.. It wasn't a loud, powerful, demanding voice; it was a quiet, simple, command, "FOLLOW ME"; "COME AND SEE." All we need to do is ask Him, "Where dwellest Thou?" and He will say, "COME AND SEE" and He will lead us right to the heart.

Back to our fishing equipment: the equipment we need to follow Him is His Word, the bait is eternal life, and the skill is The Spirit. If we use these readily available resources, then we can be assured that we will be rewarded with His benefits and eternal life with Him. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31,32) Some of Jesus' initial followers forsook Him, being offended

at some of His teaching. Then He inquired of the twelve, "Will ye also go away?" (John 6:67) One of those twelve betrayed Him.

There was a people that Jesus told could not follow Him and that was the Jews. "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." (John 8:21) Jesus also warned others, "...except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Mat. 5:20) Jesus called them "hypocrites" and "fools." "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (Matthew 15:8)

What would Jesus say of us today? How close are our hearts to Him? Would He call us "fools", "blind guides". "hypocrites"? What are we doing to assure that our actions are from the heart?

In Proverbs we find a promise: "He that followeth after righteousness and mercy findeth life, righteousness, and honour." (21:21) Many people cry "I want to live!" but few there be that want to follow righteousness and mercy. Study Isaiah 51, and notice verse 7, "Hearken unto me, ye that know righteousness, the people in whose HEART IS MY LAW; fear ye not the reproach of men, neither be ye afraid of their revilings." Reproaches and revilings will determine just how strong His "Law" is in our hearts. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

(I Pet. 2:21) Yes, there are preparations to make, conditions to meet, as can be seen in this sentence:

"...If she have diligently followed every good work." (I Ti. 5:10) "...Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Ti. 2:22) "...Follow that which is good, both among yourselves, and to all men." (I Th. 5:15)

"The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go

not after them, nor follow them." (Lk. 17:22,23) "For we have not followed cunningly devised fables..." (II Pe. 1:16) "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Ro. 14:19)

Jesus warns us, "Take heed to yourselves, lest at any time your hearts be overcharged with...the cares of this life, and so that day come upon you unawares." (Lk. 21:34)

Notice the sharp rebuke Jesus gave Peter when he protested Jesus' suffering: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." What a slap in the face for Peter! Peter didn't fully comprehend the mission of Jesus, or understand the Divine Plan. Do we? All too often we savour the things that be of man: the things in this kingdom, in this world. What is your mission? Is it just to fit in, or to be different? When you're faced with a new idea, or an unfamiliar thought, where is the first place you turn? Friends? Books? History? These have their place, but I think the first move should be to His Word. Get it settled there, then turn to these other sources. This is the only way we as a micro-component of His Church can maintain a straight, unwavering march to The Goal.

Now, let's take notice of how Peter handled adversity. Turn to Luke 22:54. Jesus has been seized and is being led away by the crowd; but notice one sentence: "And Peter followed afar off." In the next verse, notice another sentence: "Peter sat down among them." We know the sad story well. Peter denied Jesus three times and then the cock crew. One look from Jesus and Peter suddenly remembered Jesus' prediction, "And Peter went out, and wept bitterly." "

Think of the ease we live in today, the freedom of worship. Yet, like Peter, I'm sure we need to get closer to Jesus; we "follow afar off" despite the lack of adversity. Too many times we "sit down among them." How will it be when adversity comes? Let's not find ourselves "weeping bitterly" as Peter did, for then it may be too late to FOLLOW JESUS; the door may be closed.

For Peter, the door was open. "Then arose Peter, and RAN unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass." (Lk. 24:12) Read the account of the two disciples walking and talking together with the "Stranger." Then they sat at meat; and when He blessed and brake the bread, they finally realized that it was Jesus.

When we break bread together around the communion table, isn't this when we see Jesus more clearly? Don't our hearts "burn with in us" as we in one accord serve one another and leave off the worldly cares?

Jesus invites all to "come and dine." We must listen and do what He says, such as "cast the net on the right side." (John 21:6) Through seeking, diligence, understanding, obedience, love, and control we can FOLLOW HIM. He even walks with those who don't know Him, patiently waiting and hoping they will recognize Him and respond to His invitation, "FOLLOW THOU ME." (Jn. 21:19,22)

Jesus called His followers "BRETHREN." If we are "BRETHREN," why can't we TOGETHER build each other up, share our talents, share our skills, share our Faith, share our fears, share our joys? Loving is sharing. Why must we still, as Peter did, savour the things of man? Savour used here means to "set the mind on"; in the dictionary it pertains to the senses, particularly taste and smell. In other words, it is when our minds are set on pleasing our natural senses.

We've seen the electronics age and the computer age, and each one has adversely affected His Followers; not in themselves, perhaps, but through distracting from spiritual things. It is easy to get caught up in the spirit of the age, but it is quite contrary to the Spirit of God. One car company boasts its product as "the new spirit of America!!" There are many spirits out there, many distractions. We need to concentrate our whole effort to FOLLOWING JESUS and serving our brethren. A simple song says, I will serve Thee because I love Thee; You have given life to me." We

want this life that Jesus offers, the "bait" of eternal life and the joy He gives us in this present life. Jesus says it so plainly and simply, "My mother and my brethren are these which hear the word of God, and DO IT." (Lk. 8:21) A popular saying today is "just do it." That's where the world goes wrong. We need to carefully consider outcomes. We need to count the cost. We can't go wrong if we choose life and FOLLOW JESUS. Just ask Him, "WHERE DWELLEST THOU?" He will joyously invite you to "COME AND SEE; FOLLOW ME." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (life)." (Jn. 10:9) "In Him (is) life; and the life (is) the light of men." (Jn. 1:4) "I am the light of the world: he that FOLLOWETH ME shall not walk in darkness, but shall have the light of life." (Jn. 8:12) Let's all be diligent in our living, so that the Lord may say of us collectively, "These are they which follow the Lamb whithersoever He goeth." (Rev. 14:4)

—Ron Cable
Goshen, Indiana

MEDITATIONS

GOD'S PLEASURE

Revelation 4:11: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." So we understand the Bible contains the record of God seeking to restore man to enjoy that close union that God planned to have with the man He created. God hates sin, so man in his sinful state could not enjoy close fellowship with God. In Jesus, God came as one of us, to seek reconciliation, and we should be willing to deny self and seek reconciliation with one another.

BELIEF

John 11:26: "And whosoever liveth and believeth in me shall never die. Believest thou this?" Jesus was moved to tears during this interview, for He was deeply stirred. Are we hoping for a more abundant life? Or are we resigned to death. Let us accept the life He offers.

LEARNING

Hebrews 5:8: "Though he were a Son, yet learned he obedience by the things which he suffered." So we should understand that there are some things we have to actually live and experience to learn. We are told not to faint when we are rebuked by Him. He is working to correct us, and will save us if we trust Him. If Jesus needed to be taught, don't we?

THE EXCELLENT WAY

If we make a diligent study of Apostle Paul's first letter to the Corinthians, we find they were in a condition very similar to that of our state today. We find Paul didn't choose one above another, but told them they all belonged in the body of Christ. In the thirteenth chapter he tells them not to use their gifts to compete with one another, but to work together in love and charity.

COMPETITION

We are living in a world where our success or failure is based on a comparison with others, and to try to excel. But in our Christian life, we should be different. I Cor. 12:25: "That there should be no schism in the body; but that the members should have the same care one for another." Charity teaches we should not seek our own, but other's welfare. Jesus taught His disciples who sought to be greatest, by setting up a little child as an example for them. —Ernest Wagner

HOW TO SOLVE DISAGREEMENTS

One Christian brother heard another talking about him in a derogatory manner. So he went to the tale-bearer and said, "Please be kind enough to tell me my faults so that I may try to correct them." The tale-bearer agreed.

The Christian who had been injured said, "First let us kneel and pray that my eyes may be open to see my faults as you reveal them to me. Will you lead in the prayer?"

When the prayer was over, the man who had sought the interview said, "Now proceed, my brother, with what you have noted in my life which had disturbed you." But the other answered, "After praying over it, it looks so little that it is not worth talking about. I realize now that by going around and talking about you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

The disagreement disappeared.

—Selected from Pulpit Helps published by
AMG International

A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak.
The face you wear, the thoughts you bring,
A heart may heal or break.

—Colesworthy
Selected by Bertie Baker

HISTORICAL

CHURCH PUBLICATIONS

In colonial days the Brethren were leaders in printing both books and periodicals. The Sower press at Germantown had no superior in the colonies for both quantity and quality of the work done. But at the close of this period a great misfortune befell the enterprise and its veteran publisher, Elder Christopher Sower. Though the work was continued after an interval, by another, yet it could not regain its former activity or prestige. Then, too, the membership became scattered in the westward march of the pioneers, and the thought and energy of these frontier Brethren were so taken up with the hardships of their new life that they had but little time to read literature. There was but small demand for any church publication. Of the definite history of the church during this period we know but little.

April 1, 1851, the first number of a new paper called the Monthly Gospel Visitor was sent out from Poland, Ohio. It had been printed on a spring-house loft and edited by Elder Henry Kurtz. Elder Kurtz was a German scholar of much literary ability. He had served for years as a Lutheran preacher, but united with the Brethren in 1828. For many years he had felt the need of a church paper; but as many of his brethren were suspicious of all innovations, the paper was not brought forth until the above date. The Annual Meeting considered the new movement a private enterprise and advised forbearance on the part of those who could not see the need of the paper.

The Gospel Visitor steadily grew in circulation and influence. It did not contain much news, but every month it brought gospel messages of cheer and spiritual food to homes that greatly needed it. In 1856 Elder James Quinter became the associate editor, and eight years later, when Elder Kurtz retired from active duties, Elder Quinter became editor. The paper con-

tinued its monthly visits until January 1, 1874, when it was consolidated with another paper that had been growing up in the meantime.

During the early years of the Gospel Visitor, H.R. Holsinger was an assistant in the office. His observations caused him to feel the need of a weekly religious paper among the Brethren. The proprietors of the Visitor did not see fit to make the change. H.R. Holsinger taught school several years and edited a secular newspaper in 1863. The following year he sent forth specimen copies of a new weekly religious paper, the Christian Family Companion. The policy of the paper was a broad one and much trouble arose because of the freedom with which individual members were allowed to express themselves through its columns. The paper differed from the Gospel Visitor, in that it solicited much church news. This made it popular with many people. It continued under its original title, edited by H.R. Holsinger, until June 1, 1874, when it was consolidated with the Gospel Visitor, the new publication retaining both of the names of the old papers.

The editors of the Christian Family Companion and Gospel Visitor were James Quinter and J.W. Beer, who stated on the title page that the paper was published by permission of the "Church of the Brethren." The paper was published at Dale City, later known as Meyersdale, Pa. The name of the consolidated paper was soon found to be too long to be convenient, and on January 1, 1876, the name Primitive Christian was given to it.

The Primitive Christian was soon joined by another paper known as the Pilgrim. The Pilgrim had been making weekly visits since 1870. It had been edited and published by H.B. and J.B. Brumbaugh at James Creek, Pa. Its policy, though aggressive, was much milder than that of the Christian Family Companion. It had gained a good circulation, but since the Primitive Christian had about the same policy and purpose, the two papers were united October 24, 1876. It was published by Quinter and Brumbaugh Bros. at Huntingdon, Pa. It continued under this management until June, 1883,

when it was consolidated with the Brethren at Work, the new paper being given the now familiar name or Gospel Messenger.

The Vindicator began in 1870, edited by Elder Samuel Kinsey of Dayton, Ohio. It was an eight-page monthly and represented reactionary sentiments of the church. After the division in 1881 the Vindicator became the accepted organ of the Old Order Brethren and continues to be so today.

—from History and Doctrines of the
Church of the Brethren by Otho Winger

PATIENT CONTINUANCE

Run with patience the writer says
The race before thee set.
A paradox it seems to me,
These terms that must be met.

To run a race we seldom think
That patience has a part;
But hurry fast, and win it now,
As soon as you may start.

The Christian race is not a dash;
It is a marathon.
It is not speed that counts in this,
But he who carries on.

Shouting and speed will not do much
Of lasting worth for God,
But quiet and steady faithfulness,
Until the path is trod.

—James Beery
Nappanee, Indiana

FOR YOUTH

THE STRENGTH OF YOUTH

Rome, A.D. 303

"There was at that time a Christian youth of fourteen years, called Pancratius, who, when he was brought before the Emperor Diocletian, found such special favor in the eyes of the latter, that he promised to adopt him as his son if he would abandon Christ, and show honor to the gods of the Romans. But this youth, who was old in the knowledge and love of his Saviour, showed such steadfastness in defending his faith and despising the gods, that the Emperor, filled with rage, commanded that he should be decapitated on the Aurelian way, just out of the city of Rome. Thus this lad loved the honor of his Saviour more than his own life, and hence he is justly reckoned among the number of the pious martyrs." (Selected from The Timely Truth)

In Daniel we read about three young men that also loved their Saviour more than their own life, I think many times of their answer to the king. They said they would not bow down to his idols; their God would deliver them; "But if not, be it known unto thee, o king, that we will not serve thy gods, nor worship the golden image which thou hast set up." We do not know how old Shadrach, Meshach, and Abednego were, only that they were young men. The lad in the above paragraph was fourteen. I wonder if I would have chosen to die for Jesus at that age. Would you? This is a hard question, yet it shouldn't be. When we are young, we have many ambitions and goals, which is good. Always check the "Compass" for the right directions. Jesus says, "He that loseth his life for my sake shall find it."

—Everett Oyler

BIRTH

TAYLOR - A daughter, Bethanna Rose, born March 1 to Bart and Annalee Taylor of Tuolumne, California.

CHILDREN'S PAGE

A few weeks ago everything outside was brown and looked dead. Now things are green and growing. With growth we need to do some pruning or trimming. When we prune trees, we cut off some of the branches that are growing in the wrong direction. By cutting certain places, the tree can be shaped for better and nicer fruit. If we fail to prune the trees, the growth gets too thick, and the fruit is small and undesirable. Have you ever heard anyone say that the biggest and nicest apples are at the top of the tree? That is because they can get the most sunlight. The sun can shine through the entire tree, when properly pruned. Therefore, most of the apples are nice.

We, as God's children, need to be pruned quite often. When we are pruned, we are corrected so we can grow in the right direction. I can remember that when I was a child it would hurt when I was punished. Now I am thankful that I was loved and pruned. I believe if trees could talk, they would say "ouch" every time we clipped off a small portion of branch. Possibly there are things you would like to do, but your parents say "No." They are shaping you for better life in the future. When you need to say, "That hurts!" remember how the tree profits by the "ouches." Jesus says that even though we are bearing fruit, we need to be corrected so we can produce MORE fruit.

We all like to see things neat and productive. A tree that is well pruned and has nice fruit can be compared to a young man that is well trained. Even by looking at him, we can see he is different from the "worldly" type. By his actions we can see CHRIST is his pruner.

—Everett Oyler

NON-PROFIT ORG.-BULK RATE-U.S. POSTAGE PAID-PERMIT#10
THE PILGRIM Sonora, Calif.
19201 Cherokee Rd.
Tucumne, Calif. 95379

THE PILGRIM

Vol. 37

APRIL, 1990

NO. 4

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

HOW CALM AND BEAUTIFUL THE MORN

How calm and beautiful the morn
That gilds the sacred tomb,
Where Christ the crucified was borne,
And veiled in midnight gloom!
O weep no more the Saviour slain;
The Lord is risen,—He lives again.

Ye mourning saints, dry every tear
For your departed Lord;
Behold the place, He is not here,
The tomb is all unbarred;
The gates of death were closed in vain:
The Lord is risen,—He lives again.

How tranquil now the rising day!
'Tis Jesus still appears,
A risen Lord to chase away
Your unbelieving fears:
O weep no more your comforts slain;
The Lord is risen,—He lives again.

And when the shades of evening fall,
When life's last hour draws nigh,
If Jesus shine upon the soul,
How blissful then to die!
Since He has risen that once was slain,
Ye die in Christ To live again.

—Thomas Hastings

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover.
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

RESURRECTION NOW

"Rise to walk in newness of life." The baptism was done and the minister was giving the final instruction to the new convert. Now he would be received and encouraged by the waiting congregation. He would be welcomed into the family of God and expected to remain faithful and to fill his place. He would live a new life in Christ—a resurrected life.

Paul writes in Romans 6:4,5: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." It may seem strange to say that we can experience resurrection here and now before our bodies die, but Paul says that in the Spirit it is this way. When we die to the flesh or "crucify the flesh" we can find new life in the Spirit. It is this new life we would like to describe—and to experience.

On the morning of Jesus' resurrection all was quiet and the "keepers" or guards were at their post to make sure there was no attempt to steal Jesus' body. Suddenly the earth began to quake. An angel came from heaven, easily rolled the stone from the door of the tomb and sat upon it. Matthew describes him: "His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." The angel then told the women the wonderful news, "He is risen."

Even these glorious incidents at the resurrection of Jesus have their parallel in the salvation experience of the newborn Christian. Evil men, enemies of God, the Pharisees and priests and the armed guards were powerless to prevent Jesus' coming forth from the tomb. So are the forces of evil powerless to prevent God's work in the heart of new Christians. The adversary would keep a man

in his sins. There are the bad habits, the pride, the fear of what old friends might say. But when God calls and the heart responds, no power on earth can prevent the coming forth of the new life.

The women at the scene of Jesus' resurrection were fearful, but the angel reassured them, and it says "they departed quickly with fear and great joy; and did run to bring his disciples word." They are like the ones who rejoice when a soul turns to God. The parents, the body of believers, the angels of God all experience joy over one sinner that repents. (See Luke 15:4-7)

Jesus was perfect already, but the body He rose with seemed to have new glory. He showed His disciples that He had "flesh and bones" and was not a ghost or spirit. But that body could pass through shut doors. The newborn believer also has new powers. He is still in the flesh, but it is different now. His goals are new—as high as heaven. His values have changed—what was gain (pedigree, attainments, earthly hopes) is now loss. His Master is now Jesus instead of the world and Satan. He now begins to grow and progress in grace and pleasing God.

The newborn soul has a new garment—the garment of praise for the spirit of heaviness. Our garment is what people see. Our attitude is the garment of the soul. We begin to be thankful and praising God instead of complaining and pitying ourselves. We are to be clothed with humility. Even our physical garments for our bodies need to change. We move from the fashion of the world to the modest, God-pleasing garb of the Christian.

This garment of praise is sometimes called the new song. God puts a song of praise in our hearts and gives us new freedom. This freedom consists of forgiving and being forgiven. When we forgive we are free from resentments and grudges. When God forgives us we are free from condemnation. As the women told of Jesus' resurrection, the new creature now tells of his new life and wants others to experience it.

What else belongs to the resurrected life? Each Christian's experience is different, but to all it is

new. We begin the new life at conversion and grow and learn and develop until Jesus calls us Home. Each day should be a day of decision to serve God better and follow Him more closely. Each night should bring prayers for forgiveness and calls for help. We do not yet have new bodies. That remains for the time when Jesus comes again and the living saints will be changed, and those who have passed away will be raised from the graves. But now we can experience the beginning of a life that need never end. Paul describes it: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

My Lord, my God, can it be true
That Jesus' blood was shed for me?
And can I then be born anew
And from the power of sin be free?

Yes, Jesus died and rose again;
The empty tomb the story sings.
He bore the load of mankind's sin,
And man to God He ransomed brings.

Each one can live a new life here;
The way is clear; the call is out.
Come to Jesus; do not fear;
He'll give you joy to sing about. —L.C.

Never be sad or desponding,
If thou hast faith to believe;
Grace for the duties before thee,
Ask of thy God and receive.
Never be sad or desponding,
There is a morrow for thee,
Soon thou shalt dwell in the brightness,
There with the Lord thou shalt be.

—Fanny Crosby

ROLLED AWAY

In the chill of early springtime,
In the shadow and the gloom,
Came the gentle weeping women,
Hastening toward their loved One's tomb,
Stepping softly, stepping swiftly,
Through the morning twilight gray,
As they whispered to each other,
"Who will roll the stone away?"

As they murmured to each other,
"Oh, the stone is large and rough;
It is huge and hard and heavy,
And we have not strength enough."
So they came to Joseph's garden,
At the dawning of the day,
And they looked, and there before them—
Lo! the stone was rolled away!

Open was the tomb—and empty—
And an angel kept the door,
Vision of a shining seraph,
Who a radiant witness bore;
"He is risen! Christ is risen!
Find His followers and say
That you found the garden empty,
And the stone was rolled away!"

There's a stone at every heart's door,
Made of carelessness and sin,
And it closes up the entrance,
So the light cannot shine in;
And it yields to nothing mortal;
But if we believe and pray,
The Lord will send His angel,
And He'll roll the stone away.

Then His living, loving presence,
With your spirit shall abide,
And your life will be transcendent
And redeemed and sanctified;
And the splendor of the glory,
Of the Resurrection Day—
Will shine in your heart forever,
When the stone is rolled away!

—Lorie C. Gooding

WHAT CAN FORGIVENESS ACCOMPLISH

A few years ago two young men with a long history of crime and delinquency robbed a YMCA on the lower east side of New York City. On the way out they saw a young man at a telephone switchboard. They were frightened and assumed that he must be calling the police. They seized him and beat him savagely with brass knuckles and a black jack. Thinking him to be dead, they hid him behind a radiator near the swimming pool and escaped.

Later that evening, Gertrude Ederle, the famous channel swimmer, was walking by the pool. She slipped in his blood, screamed, and then found Donald Tippet's body. He was rushed to the hospital where, for days, he lingered between life and death. Eventually he lived, but one eye was so badly damaged that it could not be saved.

Meanwhile, the two young men were apprehended and brought to trial. Their past records assured that they would both get long sentences. However, Donald Tippet did an amazing thing. He requested that the judge allow the two young men to be paroled in his charge. He wanted to give the boys another chance. He believed they could change.

One of the boys blew his opportunity. He committed another crime and was caught and sent to jail. The other boy, however, was responsive to Tippet's kindness. He went to college and then, eventually, to medical school. He became one of our nation's leading surgeons...

an eye surgeon. When Everett Palmer wrote of Donald Tippet's amazing story of forgiveness and this surgeon's accomplishments he said, "I wonder if he ever performs one of those delicate operations without thinking of that night in the YMCA and the young man whose confidence and forgiveness changed his life."

Forgiveness is liberating, both to the forgiven and the forgiver. There is no disposition more destructive to the emotional and spiritual person than an unforgiving heart. Hurt feelings and anger move from grudge to hatred to retaliation. The human spirit within demands restitution and revenge. That is why it is important to forgive even the smallest things. An unforgiving spirit contaminates every other emotion.

Most of us are aware of that, particularly if we are presently nursing a grudge. The question is "How can I learn to forgive?" Let me suggest some things that might help.

1. Restore the Attitude of Love. To love a person is to see him as an individual of value, regardless of his shortcomings and failures. Forgiveness cannot begin until love has been re-extended to the offender.

2. Release the Past. Recognize that what is past is, in fact, history. What has happened has happened and it can never be changed. By refusing to accept that truth our futures will be shackled by our past.

3. Reconstruct the Relationship. This is the real work of forgiveness. But, be aware, it is painful! To review the pain of the offense is never easy, but it is the way to healing. As we work through pain and anger with the other person we learn to trust and surrender our animosity.

4. Reaffirm the Relationship. Celebrate the reconciliation. Make new commitments to each other or at least give each other time to mend and heal.

Forgiveness is never easy. I am of the opinion that it does not come naturally. It is a "learned" capability, and all of us are learners. Seek God's help. Only by His power is forgiveness ultimately accomplished.

—by Gary Hundley from Main Street Monitor

TRUE FREEDOM

Freedom! Freedom! the people cry!
Liberty we will have or die!
Don't tread on me, they like to say.
It's right for me to have my way.

What is this thing called liberty
Within which all would like to be?
To know the truth, true freedom brings.
Not indulgence, or owning things.

Freedom does not depend on chance,
Conditions, or the circumstance.
Freedom results, when having choice,
We choose to hear the Saviour's voice;

To master self, have it controlled,
In Jesus' church to be enrolled,
To know you're right and not contend,
But always on the Lord depend.

—James Beery
Nappanee, Indiana

BEATITUDES FOR MARRIED COUPLES

Blessed are the husband and wife who continue to be affectionate, considerate, and loving after the wedding bells have ceased ringing.

Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are they who have a sense of humor, for this attribute will be a handy shock absorber.

Blessed are they who love their mates more than any other person in the world, and who joyfully fulfill their marriage vow of a lifetime of fidelity and mutual helpfulness to each other.

Blessed are they who remember to thank God for their food before they partake of it, and who set aside some time each day for the reading of the Bible and prayer.

Blessed are they who attain parenthood, for "children are an heritage of the Lord." (Psalm 127:3)

—Selected by Everett and Nancy Oyler
New Paris, Indiana

MEDITATIONS

INVISIBLE POWER

Matthew 26:53: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" There are angels and ministering spirits in control of all the affairs of this world and the universe. Jesus held the angels of the seven churches in His hand while He talked with John on Patmos. The centurion realized how the spirits were present everywhere, when he told Jesus, if He would only speak the word his servant would be healed. God's power is the same today. Let us pray that our eyes may be opened.

LITTLE CHILDREN

Mark 10:14: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." God created the world to be filled with people, and when we think of the billions that have been born here and passed on to heaven, it is an innumerable number. Hebrews 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? These sparks of life have an important place in heaven. Psalm 139:14: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Then David tells

of the development of our bodies and of the development of our souls, which by new birth are fitted to live eternally in the presence of God. So we see what a great potential that spark of life has. It is the gift of God.

POSITIVE OR NEGATIVE

Luke 24:3: "And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened unto us the scriptures?" Science has developed instruments sensitive enough to register that there is a positive charge of electricity in the brain when we are thinking of holy, right things; and a negative charge when we are angry and abusive and profane. So we see that God has a very active part in our thinking and talking. No doubt it is all recorded.

FERVENT CHARITY

I Peter 4:8: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." The natural man despises those that show weakness, but the Lord said that in weakness was His strength made perfect. So we have to work and be active in a very fervent charity to maintain peace in the church. Many churches have followed the natural carnal desire to seek authority, which Jesus forbid. I believe the use of the word "fervent" shows how very important it is to let charity be the spirit in control of all our Christian lives. This word is only used to describe climactic events, in this case, wholehearted striving for peace and love to all. Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

—Ernest Wagner
Modesto, California

Not what we get, but what we give,
measures the worth of the life we live.

—Selected

HISTORICAL

OUR FIRST BOOK

For our first widely read and generally accepted book the Brethren are indebted to Peter Nead. There were several pamphlets dealing with the claims of the church before Brother Nead appeared upon the scene, but none of them became standard publications. The most valuable treatise, "Rites and Ordinances of the House of God," in the form of questions and answers by Alexander Mack, was published in Germany shortly after the church was organized at Schwarzenau. Later there were added to the pamphlet answers to a number of "Ground Searching Questions," and the whole thing finally republished in America both in English and German. A number of editions were issued, but the pamphlet, eighty-nine pages, never became popular. Still, in a very creditable way, it proved helpful in unifying the Brethren along doctrinal lines.

It, however, remained for Elder Peter Nead to give to the Brotherhood her first doctrinal book of special merit. For his day, and the greater part of his generation, he was a widely known and a well beloved typical Dunkard preacher. He was born in Hagerstown, Maryland, January 7, 1796, just sixteen years after Elder George Wolfe came into the world, and while Alexander Mack, Jr., was yet living. His parents, Lutherans, were well-to-do slave owners, and saw to it that Peter, and the other children, got what was then considered a good education. His grandfather offered to be at the expense of further educating and fitting him for the Lutheran ministry. This did not appeal to him. His father being a tanner, Peter learned the trade and later engaged in the business for himself.

When not far from twenty years old it would seem, he became religiously impressed, joined the Methodist Church, was made a class leader with permission to do some preaching. Not altogether satisfied with the doctrine held by this church he, in the course of a few years, started out along independent lines, and was recognized as a

preacher without special denominational affiliations, all the while looking for a religious body whose tenets were in perfect keeping with the demands of the New Testament. While thus seeking for further light something happened. There lived near Harrisonburg, Rockingham County, Va., Elder Benjamin Bowman, a well informed preacher, possibly fairly well educated, who wrote a pamphlet in German in which he discussed with ability some of the outstanding doctrines and claims of the Church of the Brethren. Prior to the appearance of this pamphlet Peter Bowman, of the same county, had in 1817 published a German treatise on baptism. Even before this, doctrinal pamphlets had doubtless been published and widely distributed. We do not know the exact date of the publication of Elder Bowman's pamphlet, but it was probably about 1823, only a few years after he was chosen to the ministry and began preaching. At any rate a copy of this German pamphlet fell into the hands of Peter Nead, who read German as well as English. He became thoroughly interested in the way the author treated New Testament doctrines, and immediately proceeded to look up the Brethren. He attended one of their love feasts and there saw observed the institutions over which he had frequently pondered, and about which he had done some preaching. As an independent preacher he was not long in offering himself for membership and was duly baptized, being received into the church as a private member, but permitted to fill his outstanding appointments for preaching.

Soon after uniting with the church he formed the acquaintance of Elizabeth Yount, daughter of Brother Benjamin Yount of Rockingham County, Va. They were married December 20, 1825, and at once settled on the Yount homestead, occupying the house now owned and occupied by Elder D.H. Zigler of Broadway. For a living Brother Nead carried on the tanning business. He was then twenty-nine years old. Two years later,

1827, he was called to the ministry and became so greatly pleased with the principles held by the church that he devoted all his spare time to a careful study of these principles as they were clearly set forth in the New Testament. He was blessed with a splendid intellect, a fine memory, and from the time he had begun preaching for the Methodists had accustomed himself to systematic study. In fact he reduced everything he did to a system in study as well as in business. Around his home, in the tanning yard, on the farm and even in his preaching and church activities, everything moved off like clock work. At three o'clock each morning he left his bed, ate a bit of dry bread, walked around the room a few minutes, and then buckled down to reading, study, writing or committing scripture to memory until breakfast at six o'clock. He worked steadily during the day, spent the evening with his family and retired early.

For a man of his profession, systematic methods and steady habits in life, he had married a typical woman. She was from a fine Dunkard family, born in Lancaster County, Pa., and thoroughly established in the principles of her church. She was a woman of splendid poise, strong in body and mind, as well as in faith, knew how to regulate the affairs of her home, and how to adjust herself to the strenuous habits of a man, who as a minister of the gospel and a writer, meant to do his best. It is not every woman who would consent for her husband to leave his bed at three o'clock in the morning, or at four either, in order that he might become the more efficient as a worker. But that is just what Sister Nead did, and for what he accomplished she deserves some of the credit. At the time of their marriage she was thirty-eight years old, while her husband was twenty-nine. This was quite an unusual difference. But both were surely old enough to understand what they were doing. Of Brother Nead it may very properly be said that he was well born, well converted, and well married. (to be continued)

From Some Brethren Pathfinders

By Elder J.H. Moore

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Spring Lovefeast, the Lord willing, at Salida on May 5 and 6. We sincerely welcome all to come and be with us at this time of communion and revival.

—Joseph L. Cover

ANNUAL MEETING

The Annual Meeting of the Old Brethren Church will be held this year, the Lord willing, on June 1, 2, and 3 at the meeting house near Wakarusa, Indiana. Friday will be council day; Saturday and Sunday (Pentecost) will be for public preaching; and Saturday evening will be for the Communion service. A hearty invitation is extended to all of our brethren, sisters, and friends to attend.

—Melvin Coning

BIRTH

COVER - A son, Matthew Ryan, born April 1 to Jerry and Martha Cover of Tuolumne, California.

ADDRESS CHANGE

Susie Wagner

English Oaks Convalescent
2633 W. Rumble Rd.
Modesto, California 95350

"What though the path be all unknown?
What though the way be drear?
Its shades I traverse not alone
When steps of Thine are near."

—Selected

FOR YOUTH

THE LORD'S OMNISCIENCE

The Lord has searched and seen me through.
He knows my thoughts, my words, my ways.
His path I know and I'll pursue
With Him by me, my guide and stay.

Oh, Lord, how weak and frail I am—
How high such knowledge seems to me!
Where e'er I go on sea or land
I am surrounded still by Thee.

He made me and I am His own.
He knew me long before I knew.
To me the path of truth He's shown,
And He it is who'll guide me through.

Thy many thoughts, how great the sum—
How precious do they seem to me!
If I should count them, Lord they'd be
More than the sand beside the sea!

Search me, Oh God, and know my heart.
Bid all my stubborn will subdue.
All sin and selfish pride depart,
So that I might Thy will pursue.

—Wanda Hilty
New Madison, Ohio

The final test of love is obedience. Not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ. Our Lord drew a line plain and tight for everyone to see. On one side He placed those who keep His commandments and said, "These love Me." On the other side He put those who keep not His sayings, and said, "These love Me not."

—from That Incredible Christian by A.W. Tozer

CHILDREN'S PAGE

HE IS RISEN

What is more refreshing after the long winter months, than to see the flowers blooming along the way? Every spring God is reminding us of a special event that happened almost two thousand years ago. There was a MAN that lived on the earth who made sad people happy, raised the dead to life again, opened the blind eyes, and healed the broken-hearted. One time there was a group of five thousand people following HIM. They were hungry; Jesus fed them all with two small fishes and five loaves of bread. What a precious friend to have. Everyone that knew HIM was happy, especially the little children. They loved to be in HIS presence. The kings and rulers of the land were jealous; they wanted to kill this FRIEND OF FRIENDS. After stirring up the people, they nailed Jesus to the cross. Always remember that the soldiers didn't take Jesus' life, HE GAVE IT. Now HIS closest friends thought there would be no more happy days. Their SUNSHINE was darkened. Even the flowers failed to cheer them up. Can't we be thankful that God had further plans? The third day after Jesus was crucified, HIS disciples were told HE had risen. They ran to see for themselves. When they got there an angel told them HE had risen indeed. Can't you just imagine them running back and telling the GOOD NEWS to those that loved HIM? Now they could see the SUNSHINE, and the flowers were blooming again.

Every spring God is reminding us of the events of HIS SON. Now HE was crucified (winter) and again arose (spring.) In the winter month everything is bare and lifeless, like they were when Jesus was in the tomb. Because HE arose, we do not need to have any dark and cheerless days. Thank you, Jesus, for the flowers.

—Everett Oyler

NON-PROFIT ORG.—BULK RATE—U.S. POSTAGE PAID—PERMIT#10
THE PILGRIM
19201 Cherokee Rd.
Tuolumne, Calif. 95379

Sonora, Calif.

THE PILGRIM

Vol. 37

MAY, 1990

NO. 5

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

HOLY SPIRIT, COME

We believe, O God, our Father,
Thou in condescending grace,
Hast the human heart created
For the Spirit's dwelling place;
Nothing else can fill the longing,
Nothing else can satisfy,
Till He comes in all His fulness,
And the temple occupy.

First we came to Thee, O Father,
Dead in trespasses and sin,
Thou in love and great compassion
Opened Thine arms, and took us in;
Now we would present our bodies
As a living sacrifice;
This our reasonable service,
And the altar sanctify.

Come we then with hearts surrendered
And abandoned to Thy will,
Pleading that the Holy Spirit
May our every bosom fill;
Cleanse us now and wholly save us
From the power of guilt and sin,
Then in all Thy glorious fulness,
Take up Thine abode within.

—Mrs. C.H. Morris

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover

Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

PEACEFUL PENTECOST

It is not just coincidence that the Annual Meetings of the Brethren are on Pentecost. The council recounted in Acts 15 is also spoken of, but the time is Pentecost. The church was "born" on this great day of history, and may it be in this same spirit that the Brethren assemble for their time of fellowship and conference.

What was that spirit that prevailed on that great day of power and progress for the church? Romans 8:16 says, "The Spirit itself beareth witness with our spirit, that we are the children of God." On that day the Holy Spirit descended in power and glory to change and inspire those first disciples for their tasks which lay ahead. What was the **spirit**; what was the attitude which prepared them for such an outpouring there? In what way had they made ready for God to work in their hearts and lives?

For one thing, those disciples had the spirit of submission. They had not assembled to instruct but to be instructed. Jesus had told them to "wait for the promise of the Father which ye have heard of me." Jesus had told them many things before, some of which they had not understood and perhaps did not quite believe! They had been mistaken in their concepts of Jesus' mission and methods. Now they were ready to hear and be taught.

How many times when we come together for decisions of any kind do we come with our minds made up! How often we wish to tell and teach when we should be willing to listen and be taught! I don't mean we should be empty and neutral and have no opinion. But a council or conference—especially in the body of Christ—is not to insist on a certain course or action. It is a reasoning together, a waiting on one another, and especially a waiting on the Lord. We need to unitedly seek God's will, and He has promised His guidance. The Word should be foremost in our thinking, for God has already given us that guide. And if we try to decide something already

decided in the Word, we can expect some sort of poor results.

This submission to the Lord and to one another is a discipline we all need. If we wish to act as separate individuals, we can make our **decisions** without considering others. But if we are members of the body of Christ, we must be sensitive to the views of our brethren and sisters. If this spirit prevails in us, we can expect God's Holy Spirit to direct us.

I once asked a Japanese pastor, who was visiting in this area and who had become acquainted with some of the Brethren, what his message would be to our people if he spoke to us. He replied, "Surrender." I felt immediately that this was certainly one of our needs. We need to surrender first of all to God. Jesus said, "I am the vine, ye are the branches." He also said, "Ye call me Master and Lord, and ye say well; for so I am." We also must surrender to one another, Jesus told His disciples, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:25,26)

In the Acts 15 council it is recorded that there was "much disputing." Some came to that council with their minds made up in the wrong way and so there was conflict. Perhaps it was necessary. Certainly wrong must be opposed. Mistakes must be pointed out. They evidently did it in the right spirit because when the decision was reached, they wrote to the Gentile Christians, "For it seemed good to the Holy Ghost, and to us..."

Today we meet on different conditions. We haven't the authority to make a decision of the magnitude that they made. Their decision became part of the Word of God and we must follow it today. Our problems and decisions must be within the outline of God's Word—how we will apply and obey it. Our decisions can be changed. We need to acknowledge that these lesser decisions of

the past were made in a particular setting and may not apply to us today in precisely the same way. This does not mean that we cannot learn from them and respect them.

Another characteristic of those on that Pentecost Day was unity. "They were all with one accord in one place." This does not just happen. Being yielded to God's Spirit brings harmony, unity, and peace. Unity does not come by expecting each other to change to our opinions. But the closer we get to Jesus and the more like Him we become, the more united we will be with one another. We do not have to be alike to be in harmony. In fact, our small differences can be helpful to us if we are in the spirit of submission.

On that day they "continued with one accord in prayer and supplication." It would be interesting to hear what they were praying. I believe it would certainly include the request that the will of God be made known. Our prayers can be that we might be useful parts of God's Kingdom on earth.

If our spirit is good when we come together, we will be seeking how we can encourage one another in the faith. We will be seeking new ways to carry out God's Word in our lives. We must not add to God's Word. Perhaps we could say that we do not need more rules, but only more willingness to obey the ones God has given.

Finally, the spirit of Pentecost was one of expectancy. We too can expect God to continue to pour out His spirit on the believers. He "acts" in the world today. May we be willing and faithful instruments of His Spirit.

Pentecostal peace and power,
Guide us in this day and hour;
As we meet in one accord,
Help us counsel in the Lord.

Bless the Brethren as we meet,
As we sit at Jesus' feet;
Bless, O God, the Word we preach;
Fill us as we pray and teach.

Keep from worldly ways and wiles;
We want no part of Satan's smiles.
Guide the words, the thoughts, the deeds;
Help us sow the Gospel's seeds.

May the counsels of the day
Encourage one and all, we pray,
That we all with joy and grace
In Thy Spirit run the race.

Holy Spirit, consecrate,
Fit each soul, anew create
Us for service, any place
That we soon may see Thy face. —L.C.

THE HOLY SPIRIT'S MISSION

Jesus, in trying to vindicate Himself to the world as to who He was and the purpose of His coming, once asked the question, "Whom do men say that I, the Son of Man am?"

There was, no doubt, lots of speculation as to who He was. Quite likely His disciples were often confronted with this question. Even they may have had different opinions of who He might be, so they related to Him what they were hearing: "Some say that Thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." By this we see that there were many opinions of who He was.

Then Jesus asked the all-important question: "But whom say ye that I am?" This will be asked of every soul that ever lived. The correct answer came from Simon Peter: "Thou art the Christ, the Son of the living God." Jesus answered "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then He adds, "Thou art Peter, and upon this rock I will build my

church; and the gates of hell shall not prevail against it, And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

This promise to the church is of utmost importance based on the condition it was given. The reason Peter could give the correct answer was because it came from the true source. For the church to fulfill this prophecy it must continue in this relationship with God.

Jesus, in addressing Peter, plainly stated that flesh and blood didn't answer this question. Only through the Spirit can we find the answer. In light of this we must acknowledge the hindrance of the flesh. Paul felt this keenly as he often referred to it. Philippians 3:8: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Romans 7:18: "For I know that in me (that is, in my flesh,) dwelleth no good thing..." Romans 8:8: "So then they that are in the flesh cannot please God." We see by these Scriptures that for God's will to be known in the church, the flesh must be crucified with the affections and lusts. Even our godly heritage will not save us. I Peter 1:18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers..."

Flesh and blood can assist one another to know God, but not until we are joined to Him by the Spirit can we reveal His will to the church.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22)

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of

the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:19-22)

As the anniversary of the Holy Spirit is before us, may our minds be refreshed to the need of knowing the beauty and power of the same. And may we all qualify for His presence in the church.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5:32)

—Kenneth Martin
Nappanee, Indiana

MEDITATIONS

TEARS

Tears seem to be a cleansing process in our bodies. When an object gets in our eyes, tears flow to wash it out. Even so, the heart seems to relieve stress by that means. When we feel strong emotions, it causes tears, especially when it concerns our main interests. Some examples are when Joseph was reunited with his brothers, when Jacob and Esau met after Jacob's absence, and when Jesus raised Lazarus to life. Psalm 126:5: "They that sow in tears shall reap in joy." So we understand tears are needed at times in our lives.

ARE WE WILLING TO HEAR?

John 8:47: "He that is of God heareth God's words..." Jesus one time told His disciples to let His sayings sink down in their ears. So it seems our minds either receive or reject what we hear, so if we love truth, we will hear it, and reject evil. What we love is stored in our hearts.

—Ernest Wagner
Modesto, California

OBITUARIES

LAVAUN IRENE BROVONT, daughter of Paul and Cozy Meador, was born November 1, 1920, in Howard Co., Indiana. She departed this life at her home near Camden, Indiana, on April 9, 1990, at the age of 69 years, 5 months, and 8 days.

She received Christian baptism into the Old German Baptist Brethren Church at Whittier, California, on June 15, 1937. She was united in marriage with Chester L. Brovont on October 19, 1941, and they shared 49 years together. To this union were born three daughters.

She had been in ill health for several years. She was diagnosed as having Lou Gehrig disease. She passed away peacefully, Monday evening, April 9, 1990.

She was preceded in death by her parents; 1 brother, Joseph; 2 sisters, Bethel and Joyce Ann; and 1 grandson, Scott.

Surviving are her companion; 3 daughters, Brenda Flora and husband Dave, Linda Geiser and husband Duane, and Nancy Oyler and husband Everett; 6 grandchildren; 3 great-grandchildren; 2 brothers, Duane Meador and wife, Lois, and Ivan Meador and wife Clara; 1 sister, Barbara Royer and husband Raymond; and many other relatives and friends.

Parting is painful and we will miss her, but we would not wish to keep her from eternal rest.

—The Family

MARY ELIZABETH (MOSS, SHULER) JAMISON was born September 7, 1923, near Ney, Ohio, to Loring I. and Ota Shideler Moss, the ninth of ten children. She was baptized October 28, 1938, into the Dunkard Brethren Church. In 1957 she joined fellowship with the Old German Baptist Brethren Church to which she remained faithful until death.

In 1957 she was married to S. Ethie Shuler of Modesto, California. To this union was born one son Owen Samuel,

who with his wife Kathy and stepson Joshua, survive, residing in Georgia. Upon the death of her husband on December 5, 1963, she and her son moved to Greenville, Ohio, and resided with her sister Elma Moss.

On July 9, 1978, she was married to Charlie Jamison in the Painter Creek Ohio District, and he survives her. The blessings of this union were great as she grew close and became loved by this family. Her stepsons, stepdaughter, their spouses, and children became a focus of her attention.

In the early 1950's she was employed in the dietary department at Wayne Hospital. Upon her return to Greenville, she was affiliated with Rest Haven Nursing Home until her death. Her chief concern was for her family and for the care of the residents at the nursing home. She also gave many volunteer hours for the "Meals on Wheels" program in Greenville. She was always ready and willing to give a helping hand where ever she could.

On April 22, 1990, she was rushed to Wayne Hospital around noon and immediately admitted. Her son arrived from Georgia, and that evening her request for anointing was respected. On April 23 at 4:20 a.m. she peacefully made her departure from this body surrounded by family. Though her health was failing, her death was sudden and unexpected, ending her sojourn on this earth at the age of 66 years, 7 months, and 16 days.

She is survived by her husband Charlie; son Owen and his wife Kathy; 3 stepsons, Virgil, Verlin, and Donald Jamison and their companions; one stepdaughter, Karen Garber and companion; 15 step grandchildren; 23 step great-grandchildren; 2 sisters: Mrs. Reuben Rupp (Mable), Bryan, Ohio, and Elma Moss, Greenville, Ohio. Also surviving are brothers-in-law, Reuben Rupp and Ray Reed; sisters-in-law, Beulah Reed and Donna Moss; 24 neices and nephews; and numerous great neices and nephews. Also surviving are 4 step sisters: Hazel Weaver, Greenville, Ohio; Charlotte Frick, New Madison, Ohio; Ida Keeny and Arvilla Keeny, of Pennsylvania; and 2 step-brothers: Albert Weaver, Pennsylvania, and Delbert

Weaver, Castine, Ohio.

Preceding her in death were her parents; 4 brothers: Edson, Paul, Aaron, and David; 3 sisters: Ethel Moss, Grace Royer, and Ellen Reed. Also preceding her in death were one step great grandson Curtis Denlinger and her step mother Viola Weaver Moss.

A short service was held at Zechar Bailey Funeral Home at 9:00 a.m., and then 10:00 a.m. services were held at Painter Creek Old German Baptist Brethren Church with burial in the nearby Mote Cemetery. Services were conducted by Brethren Robert Garber, Henry Garber, and Galen Flory. At 4:00 p.m. On Wednesday, April 25, a short Memorial Service was held at Rest Haven Nursing Home for the residents, by the home's Chaplain Fred Isch.

Mary will long be remembered by many whose lives she has touched.

She was more than a sister, she was my best friend.

The childhood scuabbles were quickly forgotten and she was the one who encouraged me to step forward and be baptized when we started our walk with the Lord more than fifty years age.

She was more than a sister, she was my best friend who understood me most.

She was always ready to listen, my confidant who could be trusted to never tell others the secrets we shared.

Working together for many years, she seemed to always be there encouraging me in my endeavors, keeping things going that I might accomplish other things.

Sharing her son with me for many years, and always helping with other young folks, that my friends became her freinds.

May we walk together some day in glory.

She was more than a sister, she was my best friend.

—Elma Moss
Greenville, Ohio

HISTORICAL

OUR FIRST BOOK (continued)

In the part of the state where the Nead family lived most of the Brethren preaching was in German, and at the same time there was a steady, growing demand for English services. This gave Brother Nead a fine opening for his splendid ability. He did not have to learn to preach. He had years of training in the pulpit before he came to the Brethren, and for them preached well from the start. He had a clear, strong voice, kept it well in hand, and before the public made an excellent impression. As a minister he seemed perfectly at home before an audience, had his matter well and even systematically arranged, speaking without notes, and for appropriate scriptural quotations seemed to have the whole Bible at his command. In a religious service he was always reverent, interesting, entertaining, and instructive. He lived like a preacher, behaved like a preacher and looked like a preacher. He carried his clocklike system and regularity into his church services, and with him services always began on the dot regardless of the number present.

He probably read all the Brethren literature he could get hold of, practically all of it being in pamphlet form, and in German. He at once saw the necessity for something clear, logical and systematic for the benefit of the English reader. With this in view he brought out his first book, "Primitive Christianity," 138 pages, in 1833, in which he treated about twenty subjects, the distinctive doctrinal claims of the church. The work was printed in Staunton, Virginia, bound in leather, was widely read, greatly appreciated and made a splendid impression on the minds of the English readers. It was our first book in defense of the faith and practice of the Brethren. Peter Nead was at this time thirty-seven years old, and with the Brethren had been in the ministry six years.

Beginning with 1840 he moved a time or two, and in 1845 while living in Botetourt County, Virginia, published a large pamphlet, 131 pages, in which he ably treated baptism for the remission of sins, the faith alone doctrine and other subjects. In the pamphlet was also an essay by Elder John Kline on the Lord's Supper. Three years later, 1848, he moved to Ohio, and finally settled on a farm, partly donated to him, nine miles northwest of Dayton, where he spent the remaining years of his long, useful and active life.

In 1850 he brought together the two publications mentioned above, added sixty-seven pages, and in this way made up his book since known as "Nead's Theological Works," all told 472 pages. The pages were stereotyped, the book well bound, a large edition printed and when placed on the market was well received, widely distributed and regarded as the best and most satisfactory vindication of Brethren church principles ever published. It easily became a standard work among us, and did much to stabilize and unify the membership in every part of the Brotherhood.

The Brethren never had a book, before or since, that was the means of converting and bringing more people into the church. The illustrations were a bit crude, as compared with the way we now value pictures, and yet they made decidedly helpful and lasting impressions on the generation for which they were intended. It was quite common to find a few copies of "Nead's Theology," as the book was generally called, in all the Brethren settlements, east and west, and when a stranger became interested in the Brethren it was thought that the right thing to do was to lend him a copy of Nead's book to read. The language was not as polished as that employed in the best of our more recent publications, and yet in the writing of the book Elder Nead did for the Church of the Brethren and his generation a work that has probably never been surpassed.

Those converted by reading the book, and there were hundreds of them, usually continued steadfastly in the faith and practice of the Brethren. In polish, fine diction and scholarship our best writers easily excel Nead, but their printed pages do not captivate and grip as did his. It might be good if the younger generation would take a few days off and read what was once the gripping force that so thoroughly anchored most of our early church leaders.

Elder Nead did considerable other writing, served twelve times on the Standing Committee, did much preaching, was a splendid presiding elder, lived a typical Christian life, and was for years the most beloved and highly respected Brethren minister in his state District. March 16, 1877, at the age of eighty-one, he passed into the great eternity about which he so often discoursed in his sermons. At a meeting a few weeks before he died, he announced that this might be the last time his people would ever hear his voice. During the late afternoon of his life he did not find himself in full accord with some of the pending activities of the church. His convictions once thoroughly established accepted few changes. But taking his life as a whole, the devotion he gave to the truth, and the literary and doctrinal aid he rendered to the church, just at the time his service was needed, it is safe to say that no minister among us ever exerted a greater influence for good. His one book, Nead's Theology, was a master stroke in holding us together in solid form along distinctive doctrinal lines.

From Some Brethren Pathfinders

*By Elder J.H. Moore

KINDNESS

I have wept in the night For the shortness of sight
That to somebody's need I was blind;
But I never have yet Felt a tinge of regret
For being a little too kind.

ANNUAL MEETING

The Annual Meeting of the Old Brethren Church will be held this year, the Lord willing, on June 1, 2, and 3 at the meeting house near Wakarusa, Indiana. Friday will be council day; Saturday and Sunday (Pentecost) will be for public preaching; and Saturday evening will be for the Communion service. A hearty invitation is extended to all of our brethren, sisters, and friends to attend.

—Melvin Coning

BAPTISM

We of the California congregation were happy to have Bart and Annalee Taylor unite with us by Christian baptism on Saturday, May 5. May they faithfully serve our Savior all their lives.

—Joseph L. Cover

WHO?

Who was the first mother? (Genesis 3:20)

Who was the "mother of nations"? (Genesis 17:15-16)

Who was the mother of twins? (Genesis 25:21-26)

Who laid her baby in a basket and took it down to the river? (Exodus 6:20)

Who was John the Baptist's mother? (Luke 1:57-60)

Who was Christ's mother—"Blessed among women"?
(Luke 1:28-31)

Who was the first Christian convert in Europe?
(Acts 16:14-15)

Who greatly helped her husband with Paul's mission work?
(Acts 18:18, 24-26)

Who was the first to see Jesus after he arose from the dead? (Mark 16:9)

Who served God in the temple continually and then was the first to acclaim Christ when his mother brought him to the temple? (Luke 2:36-38)

—Vera Overholt

FOR YOUTH

THE REFINER'S FIRE

He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems with a price untold.

So He laid our gold in the burning fire,
Though we fain would have said Him "Nay,"
And He watched the dross that we had not seen,
And it melted and passed away.

And the gold grew brighter and yet more bright;
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above
That bent o'er the fire, though unseen by us,
With a look of ineffable love.

Can we think that it pleased His loving heart
To cause us a moment's pain?
Ah, no! but He saw through the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

(Anonymous)

CHILDREN'S PAGE

LIFTED UP

The middle of May is Mother's Day. The middle of June is Father's Day. Let's call today Parent's Day. Some time ago I saw a Parent's Day card that read, "When I was young, you lifted me up so I could see. Now I am older, you still lift me up so I can see." Jesus tells us to give honor where honor is due. So children, let's honor our parents, not only today, but every day. When we are young, our parents need to hold us up to see many times. At baptizings the children need to be held up so they can see. At funerals, when viewing the body, children need to be held up so they can see. You understand this, but do you know that Christian parents lift up their children several times a day? When we go to church we are all lifted up so we can see more clearly. What is it that we can see better? More of Jesus. I trust it can be said of your parents as the Lord said of Abraham. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." (Genesis 18:19) If you have parents like this, and you follow their example till death, you will have a heavenly home.

One time Jesus was talking to some of His followers, and He was taken up into Heaven. He was lifted up. Remember, the lifting up that your parents do now, if you are obedient, will prepare you for this flight into space. Won't it be wonderful to join hand in hand with all our loved ones and sail into space to the Glory World.

—Everett Oyler

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THE PILGRIM
19201 Cherokee Rd.
Tuolumne, Calif. 95379

Sonora, Calif.

THE PILGRIM

Vol. 37

JUNE, 1990

No. 6

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

THE GRACE OF CHRISTIAN LOVE

How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word:

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart:

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love:

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows!

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

—Selected

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover. Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

TO THE RESCUE

During the night the picture appeared to me. I had been working on our house putting new roofing over the 20 year old shingles that were showing wear. Suddenly, in my dream, I slipped over the high end and dangled 30 feet above the ground. I had managed to grasp the edge of the eaves but could not pull myself up again. My hold was poor, and to fall was certain if I did not receive help immediately. My wife could not handle our ladder and even if she could, it would not reach the place where I dangled. Relief flooded me as I realized that this was only in my mind. It could happen but it didn't. Why such thoughts?

It seemed that God was showing me what actually is happening. I thought of the people around us who do not know and believe the truth—who have slipped and are headed for certain loss and destruction. All have sinned. We have been there too, clinging vainly to excuses or "good works" or false hopes but with certain destruction ahead.

Where are those with the ladder? Salvation is adequate. Jesus is able. The ladder is long enough. But where are we? For years now we have been entangled in controversy. Satan somehow succeeds in sowing strife among God's people. We are not the only ones. It is the strategy he seems to be using in many communities. He is skilled at making little things look big and important things look small.

As we become involved in controversy, our vision of the real mission of the church grows dim. We waste valuable time. Our efforts, our energy, our prayers, our total service becomes channeled away from the needy around us, and we become ingrown and unhealthy.

What is that real mission of the church? Jesus gave the church His commission. "Go ye into all the world, and preach the gospel to every creature." He also told His disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should

be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The mission of the Church is to give out the Gospel. We are witnesses for Christ.

Paul knew the dangers of becoming distracted from this mission. He wrote, "Follow peace with all men, and holiness, without which no man shall see the Lord; Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This is very real danger, **not** only to those outside but also to those involved in strife and bitterness. The young people and children especially can be defiled.

On the highway we see many types of vehicles—small cars, large cars, trucks, vans, emergency vehicles. Imagine this road to be the stream of life with the cars and trucks the various institutions and people traveling toward their destinies. Which vehicles would compare best to the church and Christian people? Would it be those loaded with camping gear off for a vacation? Would it be the commercial vehicles so necessary to prosperity and business? Would it be the police cars who see that drivers obey the laws? Would it be the fine limosines carrying those in high style to their parties? Would it not rather be the ambulances that rush to help the casualties and accidents on this road of life?

Perhaps we fail to see the church as an emergency institution, rushing in with the ladder—rescuing the lost. Consider Scriptures like these: "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." (Jude 22,23) (You can almost hear the sirens and see the red lights and workers pulling a drunk from a burning car.) "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19,20) Jesus' parable of the good Samaritan and His instruct-

ions to minister to the needy, visit the sick and the prisoners, and feed the hungry would also bear out this part of the church's mission. So would Peter's sermon on Pentecost.

Ambulances need to be maintained and serviced regularly. The paramedics driving those ambulances need training. They also need a sense of the urgency of their jobs. They **must** hurry to the accident scenes, or they may be too late to help. Lives are at stake. Is the church anything like this? Is there any urgency—any need for special training and sense of the importance of the task? Any need to hurry?

I believe we do need some of this sense of the urgency of our time. Time is running out. Isaiah had the commission to be an "ambulance" to his people. Isaiah 6:8: "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me." God told Isaiah to impress the people with their condition and their needs. Isaiah then asked God how long he should keep on. (Verses 11 and 12) "Then said I, Lord how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land." There was calamity ahead for Judah, and Isaiah was to minister as long as there were any left to warn and rescue.

So is the church's message not only urgent but it is necessary as long as there are people. Jesus said to "preach the gospel to every creature". He said to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost." He said to teach them "whatsoever I have commanded you." And He promised "Lo, I am with you always, even unto the end of the world."

Preach; teach; baptize; pray; don't quit; I'll be with you! Can we not see need and urgency in these commands of Jesus? The urgency of a coach sending his players into the game or a captain inspiring his soldiers to the battle do not compare to the vital instructions Jesus

gave His church and the importance placed upon them.

Sometimes emergency and relief organizations fail because of conflict. Management and workers of the Red Cross clashed and became less effective during the great fire in our area when they tried to help those evacuated from their homes. State and federal officials wasted valuable time and resources on the same fire because of a conflict in their strategies. One of the most important features of an efficient emergency crew is their unity. When they can work together with good management and instant obedience, they become a rescue team that can function under pressure and get the job done.

How important then is unity in the church! How vital it is to work together without conflict to efficiently rescue and warn and give out the remedy of the Gospel of Christ!

In an article I read recently, the writer listed four reasons for giving out the Gospel: (1) The need is so great. All have sinned and need the Saviour. (2) The Gospel is the only remedy. There is no other name in heaven or on earth; only Jesus can save. (3) Jesus commands us to give the Gospel to all men. We dare not disregard Jesus' plain directions. (4) It is only humane to share this remedy for sin. If doctors found a cure for cancer, they would not be humane to hide it thinking that others were still working on a cure and it would be unfair to these who had not yet found it. No, we must share and publicize this miracle cure.

I would also add a fifth reason to share the Gospel. It is for our own health. "Where there is no vision, the people perish..." (Proverbs 29:18a) If we fail to reach out helping hands, we become ingrown, sickly, and critical of each other. Those who are depressed are usually advised to get out and help others; find a place to feel useful and needed. If you want to be happy, make others happy.

Let us be faithful with the ladder. Let us study to be efficient emergency workers with the many casualties of the road. Let us be rescue workers for the Lord.

—L.C.

THE FATHER WHO HATES HIS SON

"He that spareth his rod hateth his son"(Proverbs 13:24).

You indulge your child and do not correct him: you permit selfishness and envy, and anger to encrust themselves by successive layers, thicker and thicker on his character; you beseech him not to be naughty, but never enforce your injunction by a firm application of the rod; and you think the fault, if it is a fault, is a very trivial one: perhaps you appropriate to yourself a measure of blame for loving your child too much. Don't be deceived; call things by their right names. Beware of the woe denounced against those who call evil good. According to God's Word, you do not love, you hate your child.

Love is a good name, and hate a bad one. Everyone likes to have a good name whether he deserves it or not. To love one's own child, even though that love runs to excess, is counted amiable: to hate the child in any measure is considered to be the part of a monster. In order to keep an acceptable character before the world, a deceitful heart so shuffles in secret the two things that while hate is the real character of the deed, its outward appearance is love.

It is obvious to any careful observer of human nature that even blame is pleasant to indulgent parents when it is the blame of loving their own children too much. They swallow the soft reproof as a luscious flattery. The Scripture deals with them in another way. It does not gratify them by the soft impeachment of excess in parental love. It roundly asserts that they have no love at all. It comes down hard upon them with the charge of hating the child.

Sparing the rod is the specific act or habit which is charged against the parent as being equivalent to hating his son. The child begins to act like a tyrant. He is cruel where he has power and sulky where he doesn't. He is rude, overbearing, untruthful. These and kindred vices are distinctly forming on his life and growing with his growth. The matter is reported to the father, and the same things are done in his presence. He tells the child

to do better and dismisses him with caresses. This process is frequently repeated. The child discovers that he can transgress with impunity. The father threatens sometimes but never punishes. The child grows rapidly worse. By the certainty of escaping, acting in concert with a corrupt nature, the habit of intentional evil-doing is formed and confirmed. All the while, this father takes and gets the credit of being, if not a very wise, at least a very loving parent. No, it is mere prostitution of that hallowed name to apply it to such ignoble selfishness. Love, though very soft, is also very strong. It will not give way before slight obstacles. To sacrifice self is of its very essence. If it is in you, it will quickly make your own ease give way for the good of its object.

When a father gives the child his own way, yielding more and more, the more the child acts up until he finds out that he can get anything by imperiously demanding it. The father yields not from love to his child, but from loathsome love of ease for himself. It is a low animal laziness that will not allow its own comfort to be ruffled even to save his son. If there were real love, it would be strong enough to endure the pain of refusing to comply with improper demands. There would be chastening for intentional or persistent wrongdoing.

Parents who are in the habit of giving their children what they ask and permitting them to disobey without punishment may read their own character in this verse of Scripture. Such a father "hateth his son": that is the Word. To call it love is one of Satan's lies. It is unmingled selfishness. The man who firmly tells his child what is wrong and, if the wrong is repeated, sternly disciplines him,—that man really loves his child and sacrifices his own ease for the child's highest good. It is enough to break one's heart to think how many young people are thrown off the rails at some unexpected turn of life by the momentum of their own impetuosity; and this for want of a father's firm hand to apply in time the necessary brakes. We need a manful, hardy love—a love that will bear and do to the uttermost for all the interest of its object.

Let it be remembered here, however, that every blow dealt by a father's hand is not parental discipline. To strike right and left against children merely because you are angry and they are weak is brutish in its character and devastating in its effects. A big dog bites a little one who offends him: what do ye more than they? Never should a hand be laid upon a child in the hasty impulse of anger. The Koh-I-Noor diamond, when it came into the Queen of England's possession, was a misshapen lump. It was necessary to get its corners cut off and all its sides reduced to symmetry, but no unskillful hand was permitted to touch it. Men of science were summoned to consider its nature and its capabilities. They examined the form of its crystals and the consistency of its parts. They considered the direction of the grain and the side on which it would bear pressure. With their instructions, the jewel was placed in the hands of an experienced lapidary, and by long, patient, careful labor, its sides were ground down to the desired proportions. The gem was hard and needed heavy pressure; the gem was precious and every precaution was taken which science and skill could suggest to get it ground and polished into shape without cracking it in the process. The effort was successful. The hard diamond was rubbed down into forms of beauty and yet sustained no damage by the intense pressure to which it was subjected.

"Jewels, bright jewels," in the form of little children, are the heritage which God gives to every parent. They are unshapely and need to be polished. They are hard and cannot be reduced into symmetry without firm handling. They are brittle and so liable to be permanently damaged by the pressure. But they are stones which are especially precious and if they are successfully polished, they will shine as stars forever and ever, giving off from their undimming edge, more brilliantly than other creatures can, the glory which they get from the Sun of righteousness. Those who possess these diamonds in the rough should neither strike them out unskillfully nor let them lie uncut.

This boy with an air of pretend penitence over more mischief just one minute after your last lecture has been caught up to the ears in another scrape. What is to be done with him? You have tried severity and tried gentleness. All is in vain. He became worse and worse in your hands. Do with him as the school rhyme enjoins you, "Try, try, try again." Don't let him alone for he is all unshapely, and in this form he will have no loveliness in the sight of God or man. Don't strike out rashly, for in one moment you may start a trend of hatred and discontent through and through that no later discipline will ever obliterate. Cautiously, firmly, perseveringly, lovingly, patiently, polish away at your jewel. Get a right estimate of its value impressed upon your heart, and you will not give up in despair although you have made many unsuccessful efforts. The work is difficult, but the prize is great. If he is won, he is won to himself, to you, to society, and to God...

—by W.M. Arnot in Pulpit Helps

MEDITATIONS

BLESSING BY AFFLICTION

In the account of Job, we find God called Satan's attention to Job because He wanted to show Satan he was mistaken in thinking Job served God only to receive worldly treasure. God let Job be tried to reveal Job's deep love and devotion to God that could be made manifest by trials. So we should know that afflictions can be a help if we have a love for God that is not restrained by our concern for cares of this life.

DIFFICULT DECISIONS

When things don't progress as we believe they should, we have a tendency to lose interest and let others decide

how to handle things. This is dangerous in a church group, as the Lord expects each one to fill his place. To load all responsibility on some willing workers, is failing to do our duty, and not using our gifts. Also, it may lead some to exercise too much authority.

WEIGHTIER MATTERS

Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Again we are told to have fervent charity among ourselves, for charity shall cover the multitude of sins. So we are warned against paying too much attention to the temporal concerns of life.

REPRODUCTION

When God created the world and all the animals, birds, fish, insects, and all forms of life, He planted in each species the power to reproduce their own kind. To man were given careful instructions: mate for life, provide a home, care for their children, and obey God. In Noah's time they corrupted themselves so badly that God destroyed them and gave them a new start. Many times since we have recorded where nations and people were destroyed for disregarding God's law concerning reproduction. This gift of life has to be handled right to receive God's blessing. In our time we see a rapid spread of corruption about us.

GRACE: UNMERITED FAVOR

Titus 2:11: "For the grace of God that bringeth salvation hath appeared unto all men." So we are given to understand we should not think too highly of our own works, but let the Word of God be our only guide. We are saved by grace, not by any works our fathers have done, nor we ourselves. We should be very thankful to have been brought up in faithful homes where the truth

was taught and practiced, but salvation is only by God's grace.

GOD'S CHALLENGE

Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So we see the human fear of lacking food for the increasing population of the world is foolish. Man must handle it right, using it to feed the hungry, and not holding it for more profit.

—Ernest Wagner
Modesto, California

BE NOT WEARY IN WELL DOING

Galatians 6:7-9: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."

It seems to be our nature to get weary of sameness—perhaps sameness of the same church—prescribed dress pattern, or the sameness of plain shoes, or the sameness of combing our hair in a simple style and covering it neatly with the God-ordained head covering. It is our fleshly natures that make us weary of the simplicity and sameness. Let us not be weary in the well-doing of dressing plainly. Let us not sow to the flesh by giving in to carnal desires of following fads and fashions in adorning our bodies. For if we do, we will surely reap of the flesh, corruption. Who can deny that we are trying to glorify our own bodies when we wear clothing that is styled closely to the world? I Corinthians 6:20

tells us to "... glorify God in your body, and in your spirit, which are God's."

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44)

—Linda Frick
Gettysburg, Ohio

THINGS THAT COUNT

Not what we have ...but what we use,
Not what we see ...but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby ...not things afar,
Not what we seem ...but what we are—
These are the things that make or break
That give the heart its joy or ache.

Not what seems fair ...but what is true,
Not what we dream ...but what we do—
These are the things that shine like gems
Like stars in heaven's diadem.

Not as we take ...but as we give,
Not as we pray ...but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Selected

A happy home is not one without problems, but one that handles them with understanding and love.

—Selected by Nancy Oyler

HISTORICAL

THE COMPROMISE OF A UNION BETWEEN CHURCH AND STATE

The extent to which the Protestant national churches were identified with the state is indicated by the fact that the civil authorities were also made the heads of the church. With Luther's consent each Lutheran ruling prince assumed the office of summus episcopus, or highest bishop of the church in his domain. So the kings of Prussia (the emperors of Germany), for example, were at the same time the bishops of the state church of Prussia. Luther referred to these prince-bishops as "emergency bishops." He was fully aware that this union of church and state was contrary to New Testament principles. The new state church system, in fact, was not founded on principle but on a policy of expediency.

According to Luther's and Zwingli's own former teaching, such a state church system was due to a policy of concession and compromise. Both these leading reformers, in their earliest writings, definitely and repeatedly expressed themselves in favor of the principles of voluntariness in accordance with New Testament teaching. In a book published in 1527, Luther affirmed that the right "order" would be to organize those who were in earnest in their Christian profession into voluntary congregations in which a Christian order, including church discipline, could be observed and practiced, but he added that he had not yet the people for such congregations. The leaders of the evangelical Anabaptists found the people, though they were comparatively few.

Needless to say, the union of the church with the state meant the rejection of the principles of nonresistance and nonconformity to the world. The saddest consequence of this compromise with the world on the part of the leading reformers was that it caused the Protestant state churches to stain their hands with the blood of evangelical Christians, who did not find it in their conscience to consent to such departure from New Testa-

ment teaching. Both Luther and Zwingli, as well as John Calvin, approved of the death sentence for Anabaptists.

—By John Horsch from The Christain Example

BIRTH

MARTIN - A son, Ross Eldon, born May 21 to Kevin and Ina Martin of Nappanee, Indiana.

MARRIAGE

CRAWMER—SKILES Darin Crawmer and Danette Skiles were married May 26 at Wakarusa, Indiana.

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BREATHE ON ME, BREATH OF GOD

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I constant be,
And live with Thee the perfect life
Of Thine eternity.

—Edwin Hatch

FOR YOUTH: THE WORTH OF SOULS

For years the ordinary looking rock beside the trail had been passed by hikers intent on achieving their own goals. It had been kicked aside, thrown, scratched, and stepped on, but it was still there. To the casual observer it offered no natural beauty and seemed to have little value. It looked just like any other rock. But this was no ordinary rock. Well hidden within its drab shell was a beauty unrivalled by nature itself. However, only a geologist trained to recognize the rock as a geode possessed the power to unlock its wonderful secret. After breaking it apart and polishing the two sides to better expose the beautiful crystals inside, he placed it beside several similar rocks on his mantle where, exposed to the light, it became even more beautiful.

The Gospel Mission is located in a poor section of town, and the people who come there are far from beautiful. Anyone who wants to see the lower side of this life needs only to attend one of the evening services. Many of the people who come have been defeated, stepped on, hurt, and rejected, but they are still there. Of course, no one but a person who is trained to recognize the symptoms can see through the walls that most of them hide behind. Walls built from fear, defeat, pain, and guilt hide the true beauty and worth of their souls.

These people need someone who can look beyond the walls and see the true value of their souls. They need someone to love them and someone whom they can trust. They need forgiveness and acceptance.

Nearly two thousand years ago a man who was the Son of God was stepped on, hit, whipped, and crucified because He was able to see the true value of a soul. Jesus Christ, the Rock of Ages, took time out to help hurting people. He gave them love, forgiveness, acceptance, and most of all, salvation. Jesus Christ is still doing the same today. However, He is no longer here in person, but works through Christians to bring salvation to needy people. We as Christians need to make it our goal to help people wherever we can and not pass them by. Will you be Jesus' messenger today? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matthew 25:40)

—Eddie Wagner Modesto, 214 Temple

CHILDREN'S PAGE

NO MORE TESTS?

Hurray, school is out! No more books to study and no more tests to take! If this is what you think, you are wrong. You may not study books, but there will be plenty of tests in your school of life. Wise King Solomon said to train a child to follow God, and later in life he will not leave the good way. God has designed it that when minds are young and fresh, you can remember and learn better. This is also true in the animal kingdom.

Many years ago in the far south, where cotton was grown, the government wanted farmers to grow less. It was decided to plow out every other row. Sounds easy enough, doesn't it? When the farmers got in the field, the welltrained mules would not step on the plants. Why? Because from the time they were old enough to work, they were taught to not step on the plants. To plow out one row the mules had to walk on the plants. The farmer tried to lead them, but they knew they shouldn't step on the plants.

I am thankful you children are taught to walk between the rows and not destroy the good things God has given us. When the tests come in your young life, never move in the direction you shouldn't go. Like with the mules, Satan will try to lead you in places you shouldn't go. Remember your early training.

After Job lost all his children and possessions, his wife wanted him to curse God and die. But through it all Job did not sin, or accuse God of doing wrong. In all these hard tests, Job was still on the honor roll. He had been taught when young, to walk between the rows and not step on righteousness. —Everett Oyler

NON-PROFIT ORG.-BULK RATE-U.S. POSTAGE PAID-PERMIT #10
THE PILGRIM Sonora, Calif.
19201 Cherokee Rd.
Tulolumne, Calif. 95379

THE PILGRIM

Vol. 37

JULY, 1990

NO. 7

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

Here am I, Lord take me wholly,
And my heart a temple make.
For Thy purpose use me solely;
All my time and talents take.
Empty me of pride and self, Lord,
With Thy Holy Spirit fill.
Free me from all doubt and discord,
That I may discern Thy will.

Of Thy love I'm undeserving;
It is boundless, rich and free.
I would therefore Thee be serving,
Sacrifice my life to Thee.
May my life bring praise and glory
To Thy name, oh, let me be
Used to share the wondrous story
Of salvation rich and free.

—Miriam J. Sauder
from Spiritual Hymns

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

IN CONTROL

The alarm came soon after we had gone to bed. Our dog began barking furiously and tugging desperately at her chain. Several large dogs were in our back yard where they knew they did not belong. The household was roused and the dogs duly put to flight. These strays have made a number of visits, harrassing the chickens and calves and upsetting our dog. In our days especially, dogs out of control are a major problem. For that matter, anything out of control becomes a problem in some way, and it seems that the more potential there is for good and for usefulness, the greater the consequences of being out of control.

The cry of our times is to return our environment to nature. Of course, this is impossible and also not entirely desirable if we really consider it. Man was created with mind and soul. In spite of the way he has failed, still no other part of God's earthly creation is capable of management of the earth. We can have our "Earth Days" and our environmental concerns, but in the end, man is to control the earth and subdue and manage the rest of God's earthly creation. To return to nature is in many cases to return to a condition out of control. To remove the dams is to leave the rivers out of control. To save the rattlesnakes is to make more hazards for children. To quit vaccinations and disease research means no control in these areas.

Why are we writing about environmental and animal control in a church paper, and how does this relate to our Christian life? We too need to be controlled, and out of control we are harmful, wild, and useless.

Paul in I Corinthians 9:24-27 compares the Christian life to a race or a fight. In Olympia not far from Corinth were held the original Olympic Games. As today athletes trained carefully; they ate right; they practiced and planned—to win. Paul draws the lesson from this: "I therefore run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under

my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Control is important; being out of control is disastrous in this Christian race of ours. And we see Paul running indeed in control and fighting—making every blow count.

How do we get this control? Paul says that he was "apprehended" (Philippians 3:12) or stopped—arrested by Christ Jesus. Study the account of his actions before his arrest on the Damascus road. He was out of control, resisting the very work of God. He was inefficient and useless in the Kingdom even though he thought he was serving God. Consider Acts 6:9 where Stephen's enemies are described. Tarsus in Cilicia was Paul's home town, and he was likely one of those disputing with Stephen. Notice that at that time these educated men "were not able to resist the wisdom and the spirit by which (Stephen) spake." Later Paul under control of the Holy Spirit of God had this same convincing power that Stephen had.

Can you remember when you were apprehended by Jesus? Can you recall a time out of control? Even if you have been brought into Christ's control, perhaps there are times when you spin out of control, lose the battle, fail your opportunities, and feel quite useless. This is the very reason and need for Spirit direction. We tend naturally to leave the control of God. Romans 8:7 reminds us: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It is stronger yet in verse 8: "So then they that are in the flesh cannot please God." But the answer (and this is Holy Spirit control) is in verse 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you..." To walk after the Spirit is to be in God's control.

An appetite out of control can be disastrous to the body. Overweight is one of our country's major health problems and can only be in times of abundance like ours. But allowing our carnal lusts or appetites to

take over our spiritual life is even worse, being disastrous to our souls. Ezekiel describes (16:49) the iniquity of Sodom, and it was similar to that of our time: "pride, fulness of bread, and abundance of idleness." God help us to yield to His control that our end be not like theirs.

Some men have potential for great power and influence. Out of control this power can result in much loss. I remember when in the 50's several of us travelled regularly from our homes to Southern California while we were assigned I-W service. On Highway 99 over the mountains were several steep grades. As this was the route of many trucks, there were times when brakes would fail and a loaded truck would careen out of control, and end in a damaging wreck. The state had installed "escape ramps" for these runaway trucks to turn into and be stopped by deep sand and an upgrade. We saw many tracks in the sand where trucks had used this means to gain control. The heavier the truck, the greater the danger, and the greater the loss if one lost control. So it is with those who have been given much. God provides His "escape ramp" from the wild ride of sin to destruction. And this escape in Jesus Christ is more than just a safe stop. It is a turning around and using the gifts and talents in God's service—in God's control instead of Satan's. Peter says (I Peter 1:4) that we through God's promises might be partakers of the divine nature, "having escaped the corruption that is in the world through lust."

I have seen men with tempers out of control, and it is not a pleasant sight. Out of control men do things they never would do in their right minds. The Gadarene called Legion, showed great strength and did damage to himself when the devils had possession of him. When Jesus brought him under control and cast out the devils, he was found clothed, in his right mind, and sitting at the feet of Jesus. He didn't want to leave Jesus, but Jesus sent him to tell his friends what God had done

for him. So will it be with all those in Jesus' control.

Finally, "in control" is beautiful. A loaded truck, carefully cared for and driven in control is good to see. So is an obedient dog, trained and controlled by its master, serving faithfully herding sheep, guarding a warehouse, or leading a blind person. But most beautiful is the servant of God, yielded to Jesus and trained and managed by the Holy Spirit. His own will is subdued and God's will is paramount. He is faithful to his fellowmen and shows God's love in words and deeds. He is under God's control. —L.C.

PRISONS

But the angel of the Lord by night opened the prison doors, and brought them forth. (Read Acts 5:12-20)

Conscientiously and willingly, the Apostles had been going about the work of their calling. Suddenly the irate high priest, along with the Sadducees, rose up and swept them into prison. The common prison, at that—the place where the basest of malefactors were kept.

I think most Christians find themselves in prison occasionally.. There are many kinds of "prisons" in which our souls can be caught, and they are often prisons of our own making. There is the prison of selfishness, the prison of self-pity, or the prison of unbelief. Eugenia Price, in one of her books, tells about the prison of "having to be right." It is possible for Christians to become so obsessed with their own particular way of viewing the doctrines of Christ that they become very upset if their view is challenged. What an unhappy prison that is! Another dreadful prison is the prison of the fear of death.

All these prisons are shadowy, dark, unhealthy places where it is extremely unpleasant to spend even one night. But, sad to say, we sometimes needlessly impris-

on ourselves in one of them for days, or even years, on end.

I say "needlessly" because, if we are Christians, our prison doors are never locked. They are open—wide open! If we cannot see that, then we have blinded ourselves to Jesus Himself. "I am the door!" He proclaims in John 10:9. And again in Revelation 3:8, "Behold, I have set before thee an open door, and no man can shut it!"

"Jesus Himself is the door. It was torn open forever, when they tore His body on the Cross of Calvary. If we continue to sit huddled in our prisons, feeling ourselves to be victims, we are saying that the Cross of Christ was for nothing!" —Eugenia Price

THOU HAST ASCENDED ON HIGH, THOU HAST LED CAPTIVITY CAPTIVE. (Psalm 68:18)

—R. Martin

Mount Forest, Ontario

MEDITATIONS

LIFE

Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is all we have revealed of our creation. It is one of the things we call miracles because they are beyond our understanding. The creation of Eve from one of Adam's ribs is another. We are told, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us..." (Deuteronomy 29:29) So the things that are beyond our ability to understand cannot be searched out. God explained Himself to Moses saying, "I AM THAT I AM." That should satisfy us.

God said, "It is not good that the man should be alone; I will make him an help meet for him." Peter said that they should have "a meek and quiet spirit, which is in the sight of God of great price," which could win the husband by "chaste conversation coupled with fear." We find in the account of Elijah, when he fled to hide himself, how God came to him, first by wind, then earthquake, then fire, but the Spirit was not in those..Finally, it was the still small voice that talked to him, and sent him back to his duty to the children of Israel. This is a type of the way the women should work with the husband and family. So they have a very important duty in the home and church, not to argue, but to quietly reason.

AN EAR TO HEAR

In the Revelation, Jesus said a number of times, "He that hath an ear to hear, let him hear." So we see how important it is to want to hear the Word of God. And the Lord wants to give it to us. No matter what we may choose to call ourselves, the important thing is to want to hear the truth. If there are some parts of the Word we don't enjoy to hear, let us repent and open the door of our heart (our ears) and let Him come in.

—Ernest Wagner

MARRIAGES

MOHLER-SHIRK Daniel Mohler and Lois Shirk were married June 9 in Ripon, California.

New Address: 405 Blossom
Ripon, CA. 95366
(209) 599-3680

MARTIN-ROYER Jonathan Martin and Lisa Royer were married June 10 at Wakarusa, Indiana.

New Address: 68572 C.R. 11
Nappanee, Ind. 46550
(219) 831-5492

For this issue's Historical section we reprint several articles from the November and December, 1889, Vindicator regarding the final work and death of Elder Joseph I. Cover. This occurred just over 100 years ago. J.I.Cover was editor of the Vindicator at the time. The first article, by Samuel Murray, tells of his preaching mission to Westmoreland County, Pennsylvania, evidently to defend or present the Old Order position. The time was only a few years after the 1881-82 divide in the Brethren Church, and the issues were still very much alive.

The second article is also by Samuel Murray telling of his experience and reaction to J.I.Cover's death.

The third and fourth articles are a Memorial by his son, Oliver Cover and his obituary.

The last is a tribute to him by J.P.Barron, editor of the Troy Democrat, where the Vindicator was printed. (J.I.Cover has many descendants in the Brethren churches. He was my great-grandfather and was born almost exactly 100 years before me.) —L.C.

Dear Readers of the Vindicator, greeting. I deem it but just and in part a duty to drop a few thoughts in the present number. Our dear Brother editor being away and down sick and not able to send word by way of dictating in regard to the present issue, and we, knowing that the subscribers expect this copy on time, prompts us to write by way of explanation as cause of delay, and the contents as well, of the present number. On Friday morning October 4, Bro. J.I.Cover left home to meet an urgent call made by some of the friends of the old gospel order of faith from Westmoreland County, Pa.

In the forenoon of the 17th a telegram was received by the family stating "Husband was nearing death." At 6 p.m. Sister Cover in company with Marling, her son, took train at Piqua, Ohio, to meet husband and father on Saturday, 19th, at 4 p.m. Word came per card, by son stating father was better, prospects for recovery favorable. In the meanwhile the present issue was

looked after by the family, It was found that the first half was all arranged and printed and some copy prepared for the remainder. So under the circumstances our readers will make due allowance for imperfections, it being apparent that an effort was made to do the best under the circumstances. It is to be hoped from what we have already received that our Bro. will be able to resume his work or at least give his counsel for the next issue. On learning of our Bro's illness our sympathies were touched. Having some little knowledge by practical observation what it is to go on such missions, and urged to come by a few only, and they because of their surroundings, are intimidated to freely and openly, give expression to their sincere convictions of right, as to their religious sentiments, and such calls are not unfrequently met, and treated with frowns, contempt, and in many instances false statements, with misrepresentations are to face, and need for the sake of the truth, as it is in Jesus, to be met, and set right; and even then made light of by some, and by others treated with silent contempt. Only with me there is not much doubt but our dear Bro. who has gone to meet one of these urgent calls and after a few days of ardent work in setting forth the truth and then be reported by telegram to be "nearing death," had some of the above named things to meet. Before his illness he stated per card, "Had four meetings, but not a ministering brother to stand by me." To us it seemed that Bro. Cover started on this mission with some degree of reluctance, going alone; to our knowledge he had insisted that some one accompany him but all had excuses. Dear members, it may be well to call attention to the fact that when these calls are made for such visits those appealed to who feel it a duty to go, well know the value and need of company. It is not like visiting where there are organized congregations with commodious church houses and everything arranged for a good time. It would be well if not a duty to accompany the ministry on such visits. We hope before going to press

we will have some favorable particulars to give concerning our Bro.'s illness. Oct. 22nd N.A.Rumble says: We are glad this morning to report so favorable concerning your father's health. He has made decided improvement, is resting well, has a comparative good appetite. He is receiving marked attention and everything possible under the circumstances is being done. Will be with your father every other evening from this on. (Oct.24)

—S. Murray

OUR HOPES BLASTED

As per Nov. No. of the Vindicator, latest word concerning Eld. J.I.Cover's recovery to us was favorable, so I wended my way to meet the Lovefeast occasion in Clermont county, Ohio, with a hope that it would be as on former occasions, on my return home. I would meet our dear Bro. and converse over the work of our several missions, so enjoyed the communion services with interest. Among the several members who attended this Lovefeast from other parts of the brotherhood, was our esteemed Eld. H.P.Wherley, who labored in word and doctrine, with marked interest, and good will, with the best of order manifested on the part of the many lookers on, while the sacred ordinances, of the Lord's house were participated in, by a goodly number of members. Again, on Sunday morning, and also at night, met at the same place for worship. Our Dear members of this part of the brotherhood, although somewhat isolated, have cause to be grateful, for the respect shown on the part of their surrounding neighbors. To us it seemed that our members exerted an influence for good; may it be so. Early on Monday morning, I was conveyed by our Dear Bro. Eld. Daniel Grossmile, to R.R. Station, 33 miles from Cincinnati, and by 11 p.m., was at Sadieville, Ky. Soon met by our beloved Bro. John Pugett, arrangements for meetings were made. On Tuesday morning the first appointment at the Baptist church, known as the Longlick church, four miles from Bro. Pugett's. On our re-

turn found a messenger, with a telegram to attend the funeral of Bro. J.I.Cover, next day. O, what a shock; had on hand, six or eight requests for meetings and some appointments out, and one applicant for baptism. As I could not get a train for home before next morning, filled an appointment that night, and made known our purpose of leaving next morning. With a promise to return and resume the labors on Saturday, Nov. 23rd. At an early hour our Bro. Pugett had all arranged to start for Sadieville, R.R.Station, a drive of about 13 miles; arrived at Station in good time; soon arrived at Cincinnati, but there was left until 1:30 p.m., did not reach home until the funeral was over. However, was informed, and as I expected, funeral well attended, by the ministering brethren, members and neighbors generally. It was so that our Bro. J.I.Cover, coming among us, were much thrown together in church work, and I found the first and main concern with him, was the cause of saving grace, ever ready and willing to assist by advice or whatever way he could, and that at the sacrifice of self-interest. His work with us is done, though gone to his reward and long home, his Christian career is living and will not soon be forgotten. We forbear writing anything like an eulogy, as the acquaintance with our Bro. taught us to know that was one of the things he himself did not approve of, his motto was let God be praised, and man, sinful man, bow. Suffice it to say, that our hopes to continue our former association in church work, and his welcome presence in our midst, are all blasted, and will lay to heart, we too must die, and so hopefully, prepare to meet the loved ones gone before in the climes of eternal glory, where hopes are not blasted and peace not marred. So my dear brethren and sisters let us still contend for the faith once delivered and maintain it, in its primitive simplicity, one falling here, and another there, so we drop with our face Zionward and be gathered home.

—S. Murray

MEMORIAL

In justice to the dear readers of the Vindicator, and friends generally, I will try by the grace of God amid the gloom of sorrow, to imprint a few lines to the memory of our esteemed father, deceased and late Editor of the Vindicator, who, on a mission of love, had gone to fill appointments, and bear testimony to the faith of Jesus, in Westmoreland Co., Pa., where he labored with ardent zeal for the Master; held four meetings, and was turning home, but through inclement exposure, was suddenly taken with severe chills and vomiting resulting in Typhoid Pneumonia, with which he suffered above three weeks, and passed quietly and peacefully "down the deep dark valley" of death! Oh what sadness comes to our hearts, to think how he left his dear family and with good motives—climbed as it were, up Nebo's lonely side never to return alive! The Lord seems to have taken him, in his own appointed way and we are left to mourn our loss, dear readers, and take warning, and prepare to meet those happy spirits gone before. "Jesus bids us come."

After death his remains were conveyed home to Covington, on Oct. 29th and on the following day were attended by a large concourse of sympathising brethren and friends to the old Sugar Grove cemetery. Funeral occasion was improved by the brethren from I Cor.

Father, J.I.Cover, was born in Fayette Co., Pa., Jan. 25th, 1834. Departed this life Oct. 28th, 1889. Aged 55 years, 9 months and 3 days, He was raised by pious parents, who were also members of the German Baptist or Brethren church. He obtained a good education. Was joined in matrimony to Eliza S. Miller, of Somerset Co. Pa., in 1857, and in the same year was baptized in the true faith. Raised a family of 8 children who yet survive him, 6 of whom stand in the same established faith. He was chosen to the ministry in 1858. Ordained Elder in 1870, in which office he faithfully served the church of his choice up to the time of his death. He removed

from Pa. to Ohio, in 1882, where he chose to sojourn, identified with the senior faith of the Church, "old order Brethren" so-called. He earnestly taught and labored for the ancient order and oneness of faith and practice of the Brethren Church.

OUR LOSS, HIS GAIN

He has now gone to rest with the people of God,
While the body is sleeping beneath the cold sod.
And the life of our father, though taken from earth,
Is awaiting in glory an immortal birth.
His work is now done and his troubles are o'er,
He ever was mindful to preach to the poor;
He chose for his portion an humble estate,
And lived as he taught, in patience to wait,
Neither riches nor fame induced him to yield.
He lived for the Lord and has died in the field.

May we all meet in Heaven.

—O.L.Cover

OBITUARY

COVER—Of the Covington congregation, Miami county, Ohio, died of typhoid pneumonia, near Mt. Pleasant, West Moreland county, Pa., after about three weeks suffering. Brother Joseph I. Cover, aged 55 years, 9 months and 3 days. His suffering was excruciating. But he bore it all patiently and with Christian resignation. He was conscious up till death, but his voice and speech became unintelligible, shortly before he died. He leaves a dear side companion, six sons, and two daughters to mourn their loss, and prepare to meet him in that better world where sorrow, sickness, and death can never come; and where parting is no more.

"Rest, Father, rest.
Thy loving words

Shall ever linger
'Round thy children
In thy absent years."

Funeral services by the brethren from I Cor. 15:51-57. Hymns selected No.'s 386, 388.

We are greatly pained to hear of the death of Elder J.I. Cover of Covington, an esteemed minister of the Dunkard Church and editor of their denominational organ, The Vindicator. Mr. Cover died in Pennsylvania where he went a few weeks ago to fill some appointments to preach, and while there was taken with typhoid pneumonia brought on by exposure and over work. His wife and son were called to his bedside and after their arrival his symptoms improved somewhat, and it was thought the danger was over, but a relapse occurred and in a few days came the end. Owing to the fact that the printing of The Vindicator of which Mr. Cover was Editor has been done in this office for the last three years, we have been thrown a great deal in his society and knew him well, and to know him was but to love and esteem him. He was one of nature's noble men, honest, upright, modest, and unassuming as are the characteristics of his denomination, he was yet intelligent, a deep thinker, well posted in the religious thought of the day and in general information, an instructive and entertaining talker, and a man of deep, earnest piety. His life was one of constant beneficence, he literally went about doing good, following in the footsteps of his Master, a shining example of a true earnest Christian. Our sincere sympathy is with the stricken family in their irreparable loss. —J.P. Barron, Editor Troy Democrat

The Vindicator.

JOS. I. COVER, EDITOR.

COVINGTON. OHIO,..... DECEMBER 1, 1889

FOR YOUTH

LASTING HAPPINESS

The occasion we had looked forward to with anticipation is past. We are home again and back to our daily round of duties. It is sometimes easy to think, "What's there to look forward to now? Life is rather monotonous." As Christians, though, this attitude need not, should not be ours!

As Christians we are followers of Christ, and we want to love Him above all else. Doing this we can look forward to His promised presence and blessings He sends with each new day. It can be like looking forward to being with our best friend. We can make a goal to serve Him better than ever we have before. And since He has provided salvation, we can hope for heaven and eternal life. If we continue to be faithful and give Him our greatest love, we can experience happiness that lasts not a short time but forever!

JESUS CALLS US

Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying: "Christian, follow Me."

Jesus calls us, from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying: "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures:
"Christian, love Me more than these."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

—Mrs. Cecil F. Alexander

"...Happy is that people, whose God is the Lord."
(Psalm 144:15)

—Miriam Beery

CHILDREN'S PAGE

LOOKS OR ACTIONS

Everyone likes to go to the zoo and see the different animals. What makes the monkey a monkey and the lion a lion? Is it their looks or their actions? If a monkey would walk slowly and growl, would it remind you of a monkey? If a lion would run, jump, and hang by its tail, would it remind you of a lion? No, because they would be acting differently than God wants them to.

Two little girls were drawing pictures. Ann asked Anita what she was drawing. She said she was drawing a picture of God. But Ann said, "You can't do that because nobody knows what God looks like." Anita replied, "Maybe nobody knows what God looks like, but they will when I get done."

Children, you are drawing a picture, not on paper, but you are molding your life to be like the deceiver, or like God. When you draw a picture on paper, everyone can clearly see what the picture is. Also when you are living like Jesus wants you to, everyone can see His image. The world around you is looking over your LIFE to see WHO you will be like. At times you will get laughed at, and told you can't do that. Do as Anita did and keep on drawing your picture. Remember you expect monkeys to act like monkeys and lions to act like lions. God expects HIS children to act like they should. You can tell the world around you that nobody knows what God looks like, but they will when you get big.

—Everett Oyler

NON-PROFIT ORG.—BULK RATE—U.S. POSTAGE PAID—PERMIT #10
THE PILGRIM Sonora, Calif.
19201 Cherokee Rd.
Tulolumne, Calif. 95379

THE PILGRIM

VOL. 37

AUGUST, 1990

NO. 8

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

WHEN WE SHALL REACH THE MORE EXCELLENT GLORY

When we shall reach the more excellent glory,
And all our trials are past,
We shall behold Him, O wonderful story!
We shall be like Him at last.

We shall not wait till the glorious dawning
Breaks on the vision so fair;
Now we may welcome the heavenly morning,
Now we His image may bear.

More and more like Him: repeat the blest story
Over and over again;
Changed by His spirit from glory to glory,
We shall be satisfied then.

We shall be like Him, We shall be like Him,
And in His beauty shall shine;
We shall be like Him, wondrously like Him,
Jesus, our Saviour divine.

—W. A. Spencer

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover

Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

OUR NEW COPIER

I suppose that by now everyone knows we have a new (actually reconditioned) copier that prints the Pilgrim. Some of you helped us obtain it. Let us make some comparisons of this machine to some experiences in our Christian walk.

No work or process in the Christian life is more important to us and to God than that of making us like Jesus Christ. II Corinthians 3:18 says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The Spirit of the Lord is the Copier. He makes us like Jesus if certain conditions are met.

On our new copier there is a switch. To press this switch is to begin the copying process. Lights flash on, a fan whirrs, and a warning word on the display panel says "Wait." After the warm up period something switches inside and "Wait" changes to "Ready." The original must be positioned just right on top of the screen, and the blank paper must be loaded in the tray after first "fanning" the stack to free the sheets to separate easily. Then when the green switch is pressed, a sheet of paper is rolled into the machine, subjected to heat, bright light, and a chemical process that imprints a copy exactly like the original.

Our new copier will not take just any old paper. It must be the right size. It must not be wrinkled or turned up on the edges. It must be free of other writing—clean. Just so must we, if we would be copies of Jesus, be properly prepared. God offers through Jesus' blood and our faith in that sacrifice, to make us clean. There must be no other writing on us. The devil would stamp us with his directions, but if we allow it, the copy will not be true. We must be clean and plain and unwrinkled—not spotted or dirty. Only God can prepare

us in this manner.

Our size must be right. We must not be too big and proud or too small and ashamed. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Paul in II Timothy 2:21 says we should purge ourselves that we might be "meet (fit) for the master's use, and prepared unto every good work!" Colossians 1:12: "Giving thanks unto the Father, which hath made us meet (fit) to be partakers of the inheritance of the saints in light."

The green button is pressed and the top sheet of paper is seized by rollers and directed to the special area where the copying is done. Here is where the heat is turned on and the lights grow bright and the searing chemicals burn the print to the paper indelibly. For the paper, the process is not pleasant. It emerges limp and hot. So it must be for the Christian who would be made like his Lord. Jesus told James and John when they asked to sit on His right hand and left: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

How ready are we for suffering? Jesus said (Matthew 10:24, 25), "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" The flesh shrinks from suffering. One question: have you ever gone through a period of trouble and not come out better for it? Paul says, "Tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If we have gone through trouble and not improved, we must not be in the "copy machine" because this is the very purpose of suffering that God sends: to purify and make us like Jesus. Jesus was made "perfect through sufferings." (Heb. 2:10)

If Jesus went this way to perfection, do we who are so imperfect think there is any other way? Peter writes, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christs' sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12,13)

Did you ever notice that when suffering is used as a noun referring to Jesus' sufferings, it is always plural? He had many "sufferings." Remember, we are being made like Him.

Sometimes in the copy process a light flashes on the panel and everything stops. The light says, "Check paper path." Sure enough, a paper is jammed in around a roller or has shot into the wrong area. A corner must have been turned up, and the copier simply will not work unless conditions are right. Sometimes that sheet must be rejected. Sometimes it can be smoothed and straightened and sent through properly. Joshua and Caleb told the Israelites on the threshold of Canaan, "Only rebel not ye against the Lord..." In Proverbs and in Hebrews we have the admonition, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We sometimes protest against what we call the cruel treatment of the great Copier. But we cannot be made like Him without yielding to His methods. "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11)

Uncle Ernest Wagner, who has gone through trials more than most, writes of Job's trial, of David's desire for God to search and try him, and of Jesus' statement to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And then he asks us a question: "Shouldn't we be willing for the

Lord to work with us?" He often reminds us that suffering brings submission and improvement, that "it may take a severe trial to cause us to put the Lord's service first."

As the paper passes into the printing area, light becomes intense and is the means by which the copy is imprinted on the paper. Paul was struck down by a great light. God is light; He created light as we see it. We cannot see without light. It is fitting that as we are made like Jesus we are enlightened. Psalm 34:5: "They looked unto him, and were lightened: and their faces were not ashamed." Jesus proclaimed "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12)

One final pass through tight rollers and the page emerges just like the original. A miracle? It almost seems so. Surely in the Christian process, it is. We were made in the image of God and no doubt retain that image in a physical sense. But we have lost so much of the real likeness. It is a lifetime process and it is miraculous that we can be made like Jesus in His lowliness, His kindness, His love, His self-sacrifice, His righteousness, His holiness. Oh, the joy to emerge more and more like Jesus. Someday the miracle will be complete. David said, "I shall be satisfied, when I awake, with thy likeness." The divine Copier really works!

Charles Wesley's hymn says in part:

Oh, for a heart to love my God!
A heart from sin set free;
A heart that always feels the blood,
So freely shed for me.

A heart in every thought renewed,
And filled with love divine;
Perfect, and right, and pure, and good,
A copy, Lord! of thine.

—L.C.

SAFETY IN THE FOLD

Recently a fellow employee was relating to me his experience raising sheep when he was a boy. He made the comment that sheep are dumb animals. Many times a dead one was found that had gone into a corner of the field or caught in the fence and didn't know to turn around to find food and shelter. Occasionally wild dogs would run into the flock, injuring and killing some. Without the constant care and vigil of a shepherd, many sheep were lost.

How important it is for us to be in the fold of God with the Good Shepherd, the Lord Jesus Christ, to lead us in the paths of truth and protect us from harm, for we are like sheep in many ways. The Zondervan Bible dictionary states, "A shepherd is one employed in tending, feeding, and guarding the sheep. He would lead them and knew them all by name, and they knew his voice." I Peter 2:25: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." John 10:27: "My sheep hear my voice, and I know them, and they follow me."

Sheep sometimes stray off by themselves and become lost, unable to find their way back without the aid of the shepherd. Without the tending of the shepherd, they sometimes eat poisonous plants that are fatal. Without the comfort of the shepherd, slightly injured sheep sometimes die from fear. Without the leading of the shepherd to adequate pasture, they starve.

Jeremiah 50:6 warns us about false shepherds who cause sheep to go astray. We want the Good Shepherd who "gives His life for His sheep."

Another aspect of shepherding is feeding the flock through instruction and good example by the elders within the assembly. (I Peter 5)

How thankful we can be for the privilege of being in the fold of the Good Shepherd who feeds us with His Word, leads us by His Holy Spirit, guarding us from danger, who knows us by name, and we know His voice.

—Meredith Cable
Goshen, Indiana

NURSING HOME REFLECTIONS

Someday when all will be made right,
For those who trust His grace,
When we shall look, with great delight
Upon the Saviour's face,

When all that's lost will then be found,
There, up on Zion's hill,
I won't cast anxious looks around—
"Did Charlie get his pill?"

For there we'll have no need of pills,
No canes to make or buy;
And we'll forget all earthly ills,
"Why walk when we can fly?"

It's really not all in his mind—
For him it's hard to swallow.
Hiatal hernia they did find,
(Though many years did follow).

Someday for him 'twill heaven be,
His ears will clearly hear,
His eyes someday will clearly see,
His heart be filled with cheer.

There are so many sad and old,
It often makes me cry;
But when we walk those streets of gold,
We'll understand just why.

For Jesus cares, I know he cares,
He knew He faced the cross;
For us the burden gladly bears—
For Him, what pain! what loss!

—Donald Kline
Wakarusa, Indiana

MEDITATIONS

LIFE

Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is all we have revealed of our creation. It is one of the things we call miracles because they are beyond our understanding. The creation of Eve from one of Adam's ribs is another. We are told, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us..." (Deuteronomy 29:29) So the things that are beyond our ability to understand cannot be searched out. God explained Himself to Moses saying "I AM THAT I AM." That should satisfy us.

OUR THOUGHTS

Psalms 139:17,18: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." As long as we are awake, our minds are processing what we see and hear—if we seek the truth, we will see and hear that. If we seek evil, we will see and hear that, and store one or the other in our hearts.

OUR WAYS

Proverbs 21:22: "Every way of a man is right in his own eyes." So we see why there is such a great difference of opinions on matters. We think about things, and whichever way we decide is the way it is settled in our minds. But the Scriptures teach to work to be of one mind and strive to have peace. We need to strive against the stubbornness of our human nature.

—Ernest Wagner
Modesto, California

TO ALL PARENTS

"I'll lend you, for a little while,
A child of mine," He said,
"For you to love while he lives,
And mourn when he is dead.
It may be six or seven years,
Or twenty-two or three,
But will you, 'till I call him back,
Take care of him for me?
He'll bring his charms to gladden you,
And shall his stay be brief,
You'll have his lovely memories
As solace for your grief."

"I cannot promise he will stay,
As all from earth return,
But there are lessons taught down there
I want this child to learn.
I've looked the wide world over
In my search for teachers true,
And from the throngs that crowd life's lanes,
I have selected you.
Now will you give him all your love—
Not think the labor vain,
Nor hate me when I come to call
To take him back again."

I fancied that I heard them say,
"Dear Lord, thy will be done.
For all the joy this child shall bring,
The risk of grief we'll run."
We'll shower him with tenderness
And love him while we may,
And for the happiness we've known,
Forever grateful stay.
And should the angels call for him
Much sooner than we planned,
We'll brave the bitter grief that comes,
And try to understand."

Selected by Nancy Oyler

OBITUARY

AARON LEE BEERY, son of James and Betty (Flora) Beery, was born on April 15, 1963, in Logansport, Indiana. In January of 1986, he publicly committed his life to the Lord in Christian baptism, laboring with the Old Brethren Fellowship until his passing. He lived with his parents near Wakarusa, Indiana. Aaron loved all of God's children and enjoyed a wide variety of friends. He loved to travel, learn about other places, and meet people. In nature he felt close to the Lord and enjoyed many times there in God's creation.

The Lord called him home in the early afternoon on July 8, 1990, near Mattice, Ontario, when his canoe overturned. As Aaron called out for help in his struggle for life, we are made to think of the verse:

"Reach down, reach down thine arm of grace
And cause me to ascend,
Where congregations ne're break up
And Sabbaths never end."

In 1986 he was immersed at baptism beneath the wave and rose to walk in newness of life. In passing, he was again immersed beneath the wave in death to rise to live with the Lord eternally.

He leaves here those who will greatly miss his presence but are rejoicing in his victory: his loving parents; 3 brothers and their companions: Stephen and wife Kim, Daniel and wife Miriam, Jonathan and special friend Angie Christ; 2 sisters: Elizabeth Royer and husband Joe, Rachel and fiancé Jesse Cover; Grandparents: Mose Flora of Texas, Ruby Flora of Delphi, Indiana, and Orpha Beery of Nappanee; 6 nieces and 1 nephew and many other friends and relatives.

On Saturday, July 14th, at 9:15 a.m. a short service was held for the family at the home. Memorial services were held at the German Baptist meeting house at 10:00 a.m. using Jeremiah 17:5-8 and St. John 13:33-35 for a text. Hymns were "Shall We Gather at the River?", "Jesus Saviour, Pilot Me," "There Waits for Me a Glad Tomorrow,"

and "Jerusalem, My Happy Home." Graveside services were held at 3:30 p.m. at the Old Brethren Church Cemetery. Hymns were 494, 484, and 483.

—James, Betty, and family

POEMS WRITTEN IN MEMORY OF AARON

Fear not, I am with thee, O be not dismayed.
In this time of sorrow, Lord, we need Thine aid,
To strengthen us, help us, our faith to increase,
The grief in our loss, Lord, in Thee to release.

A brother we loved; he loved us we could tell,
But Thou hold'st our lives; what Thou doest is well.
Yet humans we are and our vision so dim;
Be close to us, Lord, is our plea once again.

Oh, help us to grow, and to not become hard,
To live such a life we can meet ne'er to part,
In a home up in heaven where all is of love.
Help us live a life here more like that up above.

—Miriam Beery

Heaven now seems a little nearer
And loved ones are a little dearer
Since Aaron has gone Home.
The fleeting things of earth grow dim;
Oh, how we love to think of him
There safe before God's throne.

When a loved one has departed,
We grow much more tenderhearted
To those who now remain.
If to God we are nearer drawn,
Because our loved one now has gone,
His life was not in vain.

He has only gone on before,
He's watching for us on that happy shore,
And now he's free from care.
So let us live our lives for God,
That when we're laid beneath the sod,
We'll meet him over there.

—Elizabeth Royer

IN MEMORY OF AARON BEERY

Aaron's thoughts on thought life:

Would I want Jesus to tell me what I am always thinking?

Lord bring to my attention anytime my thoughts are not in harmony with Your will for my life.

Not till we have the secret parts of our hearts in God's control can He "help" us.

Possibly one of Aaron's struggles:

Search me, O God, and show me the condition I'm in.

What a privilege to have such loving parents.

Why do I follow Jesus?

Because He is the only one that has eternal life to give.

What does it take to be a disciple of Jesus?

DENY SELF - Give control of life to Jesus. Know that God is and is a rewarder of them that seek Him.

CONFESS JESUS - Before men continually.

FORSAKE ALL - Separation, suffering, and steadfastness.

How do we use our youth?

In preparation for old age and death or for things that will soon be gone?

1. Does it hurt when others make fun of Jesus?
2. Am I comfortable with degenerate men?
3. Is it my desire to be holy?
4. Does my conduct bring Jesus suffering?
5. Is my life a living witness for Christ?
6. Am I refusing the preludes of immorality?
7. Is serving God my greatest joy?
8. Am I reflecting the love and light of God?
9. Am I growing spiritually?
10. Is the thought of sin repulsive to me?

Aaron's views on what is valuable:

In search of wealth - what bondage.

Need to know Jesus intimately, (for this is life eternal to know Jesus Christ His Son.)

Ye cannot serve two masters.

Jesus is the only one that can give us Eternal Life.

Salvation

It's ours for the taking on His terms. God will not always call. As the tree falls, so shall it lie.

These are notes and self-searching questions from Aaron's Bible.

MY HAND IN GOD'S

Each morning when I wake I say,
"I place my hand in God's today."
I know He'll walk close by my side,
My every wandering step to guide.

He leads me with the tenderest care
When paths are dark and I despair.
No need for me to understand,
If I but hold fast to His hand.

My hand in His! No surer way
To walk in safety through each day.
By His great bounty I am fed,
Warmed by His love, and comforted.

When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him, and then
I place my hand in God's again.

—Florance Scripps Kellogg
Selected by Susan R. Coning

A wise man will desire no more than he may get
justly, use soberly, distribute cheerfully, and
leave contentedly.

—Selected

Historical

1776 Christopher Sower, Jr. printed a third edition of the German Bible, and the unbound pages were laid on the loft of the Germantown meetinghouse to dry. Some of them were still there when the Battle of Germantown, in the American Revolution, was fought, and the cavalry men took these sheets and scattered them under their horses.

Christopher Sower afterwards collected a few sets of these sheets and bound them. It is impossible to tell how many copies of this edition were bound and got into circulation, probably only a few hundred. In the preface of this third edition, Elder Sower said, "There appears now for the third time on the American continent the Holy Writ, called the Bible, in open print in the High German language, to the honor of the German nation; since no other nation is able to show that the Bible has yet been printed in its language in this part of the world."

1777 Legislature of Pennsylvania enacted a law making it the duty of every citizen to abjure the King of England and take the oath of allegiance to the State of Pennsylvania. The Dunkers (Brethren) were willing to obey and submit to the new government and to give up their allegiance to the English King but were opposed to all wars and all oaths and so could not conscientiously take the oath required.

1778 For steadily refusing to swear, fifty-eight persons on May 8, were ordered to present themselves not later than June 25, to the proper officers and take the oath. Among this number was Elder Christopher Sower who, not willing to take the required oath, was arrested in his home before the expiration of the time legally accorded him to find some means of escape from his embarrassment, was shamefully and unlawfully abused, and deprived of an opportunity to obey the law. His property was seized and confiscated and he was left penniless. In this sore trial he remained true to his religious convictions, and when he was reviled, reviled not again.

—from Chronicles of the Brethren

by J.M. Kimmel

FOR YOUTH

THE CALL

Now there are two, nestled up close to the woods beside the meetinghouse. One is small, very small. The other is larger, but the one who lies there was still quite young. I'm talking about graves.

In the small one lies the body of wee little Wayne Royer. In the other, the fresh one, lies that of Aaron Beery.

One goal in Aaron's life was to be used by God to bring others to Christ. God did use him. Maybe not in the way Aaron anticipated, but He used him nonetheless.

It is a call to all, especially the young. "Come, join together, to build your house on Christ the solid Rock, to know and do the will of God, and to live in such a way that you might have a home in heaven with me when this life is over."

It is easy for youth with it's love for life to believe that "only old people die," but we know that is not true. The evidence is very clear.

Come, let us answer the call!

Prayerfully submitted to the Pilgrim,
Martha J. Wagner

Come to the Saviour now, He gently calleth thee;
In true repentance bow, Before Him bend the knee:
He waiteth to bestow Salvation, peace, and love,
True joy on earth below, A home in heaven above.

Come to the Saviour now, Ye who have wandered far,
Renew your solemn vow, For His by right you are;
Come, like poor wandering sheep Returning to His fold;
His arm will safely keep, His love will ne'er grow cold.

Come to the Saviour, all, Whate'er your burdens be;
Hear now His loving call, "Cast all your care on Me."
Come, and for every grief In Jesus you will find
A sure and safe relief, A loving Friend, and kind.

—John M. Wigner 1871

CHILDREN'S PAGE

IS IT YOU

I know a happy, little child,
Who always wears a smile,
Who speaks in tones so sweet and mild
You love her all the while.

You never hear her cry or whine
If it is raining out!
She plays indoors, till sun doth shine,
And does not sit and pout.

This child is full of love and joy;
She fills the world with cheer;
She's loved by every girl and boy.
Is this child you, my dear?

—Selected from the Blackboard Bulletin

Sometimes we older folks get to feeling discouraged and blue. When this happens, nothing seems to look good; we even forget to be thankful. The quickest way for me to feel better is to be in a room with happy children. It is like the very presence of God. I am thankful to live in a community where there are lots of happy children.

—Everett Oyler

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Sonora, Calif.

THE PILGRIM
19201 Cherokee Road
Tuolumne, Calif. 95379

THE PILGRIM

Vol. 37

SEPTEMBER, 1990

NO. 9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

PRAISE THE SAVIOR

Praise the Savior, ye who know Him!
Who can tell how much we owe Him?
Gladly let us render to Him
All we are and have.

Jesus is the name that charms us,
He for conflict fits and arms us;
Nothing moves and nothing harms us
While we trust in Him.

Trust in Him, ye saints, forever
He is faithful, changing never;
Neither force nor guile can sever
Those He loves from Him.

Keep us, Lord, O keep us cleaving
To thyself, and still believing,
Till the hour of our receiving
Promised joys with Thee.

Then we shall be where we would be,
Then we shall be what we should be;
Things that are not now, nor could be,
Soon shall be our own.

—Thomas Kelly

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

WHAT IS MAN?

On one of the cabinets in the National Museum in Washington are these words: "The body of a man weighing 154 pounds." In the cabinet are two jars of water, along with other containers of phosphate of lime, carbonate of lime, potassium, sodium, and other chemicals. Another section holds a row of clear glass jars filled with gases—hydrogen, oxygen, and nitrogen. The materials in that cabinet are shown in the exact proportions combined in the body of an ordinary man. Someone has remarked that the materials making up our bodies could be bought for a small price. Physically speaking, we are pretty insignificant.

Given these facts and the statement of Paul: "For I know that in me (that is, in my flesh,) dwelleth no good thing..." we could truly say with the Psalmist, "What is man, that thou art mindful of him...?"

Looking inward and knowing how weak and limited we are, even our own experiences tell us the same thing—that man is insignificant before our powerful, unchangeable, eternal Creator. How thankful we should be that He takes notice of us and continues to demonstrate His mercy!

God has not placed such a low value on us as we know we deserve. He has seen us—not as what we are—but as what He can make us. God is still Creator, and He is able to make new creatures in Christ out of the old, worthless, fallen ones.

We have a great debt of thanksgiving to God for all the material blessings and provisions He is giving us. But we have an even greater debt for what He has done for us. One of our hymns says,

"Hopeless and outcast once we lay,
Worthy Thy hate and scorn,
But love like Thine could find a way
To rescue and adorn."

Another song says,

"If you were blind and then could see
Then you'd understand what Jesus means to me."

Today many are reluctant to "get involved" when someone is down. Cases have been cited where people stood by and watched while criminals assaulted a helpless victim. God did not just stand by when man fell under the temptation of Satan. He became involved, joined the battle, and rescued those who would be saved.

More personally speaking, how many of us can testify of God's special interest and rescue when we were lost in sin? He sees the sparrow fall, and He saw me stray and need His redeeming grace. Not only that, but He continues His grace to me and to each of His own. For this we should thank Him, adore and serve Him.

Probably all of us have been involved in accidents or near accidents on the roads and in our daily work. We praise God when we come through without injury. We praise Him when we feel "it could have been worse." But we should praise Him even when it is worse, because our accidents and injuries are only on this body—this assortment of chemicals—solids, liquids, and gases. Our physical mishaps do not usually touch our souls, provided our hearts are right. But they should remind us of our spiritual condition. Through our own carelessness or the carelessness of others, we can have spiritual accidents and suffer much loss. These are the mishaps that should really concern us. May God help us that we neither suffer a spiritual mishap nor cause someone else to stumble through our carelessness. Here we have definite promises of God that He will protect us when we trust in Him: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty... I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him and show him my salvation. (Read Psalm 91.)

Yes, we are insignificant mortals, not worthy of the mercy and grace that saves us, but we are the special creation of God, and we can, if we will, be His sons and daughters, born again into His own family. —L.C.

FAMILIES

A young man and woman commit their lives to each other in a beautiful marriage ceremony; a new family unit is begun. Later on, children are born to this couple and the family unit expands. They enjoy doing things together—working, playing, going to church, trips, picnics, etc. As these children grow up and begin homes of their own, the family unit expands further, but still they enjoy doing things together.

Family. Isn't that a beautiful word? It's a place where we belong by birth. No one has the perfect family situation, but most of us have the blessing of a Christian home. Homes, or more correctly, the families that make up these homes, are the building blocks of our churches and nations.

Not everyone has the opportunity to be part of a Christian family, but everyone has the opportunity to be part of God's family. This is also a family to which we belong by birth, but this is a birth of choice, "For ye are all the children of God by faith in Christ Jesus." Galatians 3:6 "...I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Corinthians 6:17b-18

Thank God for the privilege of families—earthly and heavenly!

—Elva Royer
Goshen, Indiana

God has work for the aged, the afflicted, the suffering, the disappointed, the helpless, the poor. The greatest work ever done in this world was done by One who was called a Man of sorrows, and who had not where to lay His head. The greatest success ever gained in this world was called a failure at the time, and the greatest victory was thought by men to be an utter and shameful defeat.

—from Night Scenes in the Bible by Daniel March

I JUST HAD TO TELL SOMEONE

"I haven't seen him for a year and a half,"
The lady said to me as I quietly sat
Waiting at the airport. "Your grandson? Your son?"
My curious response to this unknown woman
Drew forth an answer with feeling, "My son!
He lives in Colorado, and now comes home.
I just had to tell someone!" —obvious joy
And eager anticipation on her face shown!
I hope my acknowledgement of her shared joy
Increased her happiness, as the adage goes—
"A joy shared is a joy doubled." Isn't it
Nice as through life we go, to be privileged
To share one another's happiness, or woe?
Even with a perfect stranger, as this lady
Did; we can lay claim to human sympathy
Which satisfies an intense need in our soul.

Do you and I have any anticipation
To share with others—whether stranger or friend?
Is there a compulsion burning within us
To share our Good News? We have Good News, you know!
"I'm waiting here for my Lord—I love Him so!"
He's coming, He's coming! He'll take me with Him, I
I'll live forever with my beloved One! know!
Oh! He did so much for me. He even died
A cruel, painful death to redeem me from
Lost and unregenerate state. He broke Satan's
Hold on me, and now I'm free—free to live with Him
In that mansion in glory He's now building
For me!" That's our Good News—do we double it
By sharing with the lady in the airport?
Or with our daily business acquaintances?
Is it Good News to us? Does it thrill us through?
Is our cup of joy full and bubbling over?
Are we waiting to meet our beloved Lord?

—Linda Frick
Gettysburg, Ohio

MEDITATIONS

THE LORD'S HELP

There are a number of Scriptures that tell us how the Lord allows Satan to tempt us to make us realize how dependent we are on the Lord's help. In the account of Job, we see how he was tried and finally received a great blessing. David asked the Lord to search and try him, and lead him in the way everlasting. Jesus told Peter Satan was going to sift him as wheat, and when he was converted to strengthen his brethren. Shouldn't we be willing for the Lord to work with us? 1 Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Luke 24:26: "Ought not Christ to have suffered these things, and to enter into his glory?"

THE FIRST THING

Luke 12:30: "For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." Verse 31: "But rather seek ye the kingdom; and all these things shall be added unto you." Verse 34: "For where your treasure is, there will your heart be also." We grow up in this world and learn to provide for ourself and family, and it may take a severe trial to cause us to put the Lord's service first.

THE GREATEST

Jesus' disciples had a question when they thought Jesus was going to set up a kingdom. A number of them wanted to be the GREATEST. We see the same problem when nations want to work together. Churches have the same problem.

THE EVERLASTING WORD

Jesus said, "Heaven and Earth shall pass away, but my words shall not pass away." So we see the words of Jesus

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apply the same to us, as they did when He spoke them. This is not the same with our words. Our words often apply to temporal things, which changing conditions make obsolete or of no effect. So we need to make a clear difference between the words of Jesus and the words men have spoken or written.

—Ernest Wagner

THE ROSE

It is only a tiny rosebud—
A flower of God's design;
But I cannot unfold the petals
With these clumsy hands of mine.

The secret of unfolding flowers
Is not known to such as I—
The flower God opens so sweetly
In my hands would fade and die.

If I cannot unfold a rosebud
This flower of God's design,
Then how can I think I have wisdom
To unfold this life of mine?

So I'll trust in Him for His leading
Each moment of every day,
And I'll look to HIM for His guidance
Each step of the pilgrim way.

For the pathway that lies before me
My Heavenly Father knows—
I'll trust Him to unfold the moments
Just as He unfolds the rose.

—Selected by Nancy Oyler

OBITUARY

IVA MERLE BRUMBAUGH, daughter of William and Mary (Flory) Young was born near Eaton, Delaware County, Indiana, in the year of our Lord 1896 on January 21.

Her mother passed away when she was three months old. Her grandparents, John K. and Catherine Flory brought her back to Franklin Township, Darke County, Ohio, where she grew into womanhood. She fell in love with Aaron Brumbaugh of Montgomery County, to whom she was united in Holy Matrimony on October 16, 1920. They continued living with and caring for her grandparents, who so lovingly cared for her, until their death, both of whom were in their nineties. Grandpap was blind for 25 years which made this care more special.

This union was blessed with two sons and one daughter. She and her husband answered the call of the Spirit and were baptized into the Faith of the Old German Baptist Church, to which she remained faithful unto the end.

She was a true and faithful companion standing by her husband as they tilled the soil as an occupation. She often toiled in the kitchen into the night after the family had retired, preparing food for the many hired hands that were necessary for their type of farming. She was a patient and loving person, always willing to put others before herself and making each person she knew feel special.

She entered Wayne Hospital on January 20, 1990, and was diagnosed as having congestive heart failure and pneumonia. During her twelve day stay in the hospital she called for and received the anointing according to the instruction of the Apostle James which soothed her conscience. She returned home on February 1 at which time family and friends lovingly and faithfully cared for her around the clock until her passing. She often expressed a desire and prayed to go home. On Tuesday, July 17, she took a turn for the worse and was admitted into the hospital in much pain. Her age and condition was such that the doctor and nurses respected her de--

sire and did all they could to make her feel comfortable until the Lord said it was enough and sent an Angel down to release her spirit from a house of clay, to waft her away to be with Him. Thus her prayer to go home was answered, making her sojourn on earth 94 years, 5 months, and 29 days.

Those preceding her in death were her husband on March 31, 1985, with whom she shared the joys and sorrows of life for 65 years. Also, two sons: William on April 10, 1985, and Walter on June 1, 1985; four brothers: Silas R., Charles E., Orville S., and John D.; two sisters: Orpha D. Miller and Anna M. Geyer. She is survived by one daughter, Catherine (Mrs. Emanuel O. Garber); two daughters-in-law, Emma Garber and Martha Baker; eight grandchildren, sixteen great-grandchildren, two great-great-granddaughters and numerous nieces, nephews, cousins, and friends.

Although Grandma's prayer to go to her eternal reward has been answered, she will be greatly missed by all who knew and loved her.

A short service was held at Kreitzer Funeral Home at 9:15 A.M. July 24. Further services were held at the Painter Creek meeting house at 10:00 by the home brethren. Proverbs 31, Psalms 90 and other related Scriptures were used. Hymns 390, 399, 443, 494, 455, 499 were used with 378 and 384 as the body was laid to rest in the Mote Cemetery to await the Resurrection Morn.

—The Family

MY MOTHER

Oh, there's many a lovely picture
On memory's silent wall;
There's many a cherished image
That I tenderly recall.
The sweet home of my childhood
With its singing brooks and birds,
The friends who grew beside me

With their loving looks and words,
The flowers that decked the wildwood
The roses fresh and sweet,
The bluebells and the daisies
That blossomed at my feet.
All, all are very precious
And often come to me,
Like breezes from a better land
Beyond life's troubled sea.
But the sweetest, dearest picture
That memory can create
Is the image of my mother,
My Mother at the gate.
It is there I see her standing,
With her face so pure and fair,
With the sunlight and the shadows
On her snowy cap and hair.
I can feel the soft warm pressure
Of the hand that clasped my own
I can see the look of fondness
That in her dark eyes shown,
I can hear her precious blessing
Through the lapse of weary years;
I can see through all my sorrows
Her own sweet silent tears,
Ah! amid the darkest trials
That have mingled with my fate
I have turned to that dear image—
My Mother at the gate.

—Catherine B. Garber

BIRTH

CRAWMER - A daughter, Jena Michelle, born September 8
to Chris and Jill Cawmer of Tuolumne, California.

SUFFERINGS

While walking through the woods one day,
A thorn implanted itself along the way.
The pain I felt brought to mind,
A crown of thorns worn by a man, so patient and kind.

While laboring one day carrying a sack,
I felt a great pain come into my back.
I thought of a cross carried by a man beaten and sore
Who did no greater wrong than loving the sick, lonely,
and poor.

The pain of a nail that pierced the skin,
Brought to mind a man suffering for my sin.
Great spikes were driven through both hands and feet;
Of this suffering man, so gentle and sweet.

When a small wound caused a little blood to fall,
I thought about the Son of God who shed His blood for all.
To think He died for sin and shame He never entered in,
Compares my greatest problem to the puncture of a sword
to that of a pin.

I planted a garden and saw life spring forth from seed.
I thought of how Jesus Christ arose to destroy death,
fear, and greed.
My hope for life eternal, my staff along the way.
Yes, He is more than a memory, for He hears me when I
pray.

—by James M. Hite
Palmyra, Pennsylvania

Although God wants a whole heart, He will accept a
broken one if He gets all the pieces.

—Selected

Historical

THE BRETHREN ON SLAVERY

Unlike the Quakers, many of whose members owned slaves until their consciences were awakened by such Friends as John Woolman and Anthony Benezet, the Brethren from the first took a strong stand against the institution of human bondage. In this they were completely in agreement with the strong protest against slaveholding drafted in the Germantown Quaker meeting of 1688 (with its strong Mennonite background), which has rightly achieved widespread notice as the first public declaration of the evils of slavery in North America.

Christopher Sauer II followed his father in combatting slavery, writing strong editorials in his publications to influence public opinion against it. In 1761 he attacked the practice in his newspaper, Pennsylvanische Berichte, and added editorial comment after an advertisement for the recovery of a runaway slave which showed his position clearly.

Editorial Statement of Christopher Sauer II

February 15, 1761

It is with the utmost regret that we learn that Germans are to engage in the nefarious slave traffic. Though they are well paid for everything they sell, they still begrudge laborers, servants, or maidservants their pay. This godless traffic could find, up to the present, no safe footing in Pennsylvania, owing to the abhorrence the Germans still have for it. But, for some years now, even some of them have begun to take part in this great injustice. For, as merchants learn that these "black goods" find a ready market they engage in it. Thus we are assured that three ships have been sent from Philadelphia to the African coast to steal these poor creatures, though this has never happened before. May God be merciful to our country before its measure of iniquity is full and the vials of His wrath are poured out upon it!"

The advertiser had mentioned tattered clothing in describing the runaway slave.

July 31, 1761

One has to wonder why the Negro was so senseless as to run away barefoot and wearing old clothes. He should have put on new ones! If masters often did right and properly to their employees and remembered that they have a Lord in heaven (Col. 4:1), many would not run away. But money is the root of all evil.

John van Laschet to the Germantown Congregation

John van Laschet, of the Conestoga congregation, erred against the discipline of the church on slaveholding, which became a matter of concern for Germantown. The Annual Meeting of 1782 spoke out on the same issue with due deliberation over appropriate forms of freedom without causing hardship to the former chattel.

June 24, 1775

A warm greeting to the dear and beloved congregation in Germantown.

I wish you peace from God, the Father, from whom all good comes. I have found that I must make peace with God and therefore wish to exert every energy to reconcile myself with Christ Jesus, as long as I remain in this life.

Thus I find myself needing to beg you, all together, brethren and sisters, in anything where I may have sinned against you or angered you, be it in words or works, or otherwise in my conduct. I fervently beg your forgiveness and hope in the future with the help of God to conduct myself better and more carefully.

As far as I know, the greatest complaint was about a Negro woman, that I should let her go. That I have done, both her and her son. She wanted two of her children to be kept until they have earned some money, lest they become the wards of the township when they are old or ailing. And now I request you, dear brethren and sisters,

to pray for me that God may forgive me, for I have strayed from the faith and caused myself great pain. However, through the help of God I will flee from such and will run after righteousness and faith.

If you wish to take the trouble, send a brief letter to me or to the congregation in Conestoga. Otherwise, when I go some will receive me as a brother, and some will not know where they stand. Thus I would upset them, until they knew how to treat me.

I commend myself to your corporate prayers. Written by your sincere well-wisher and fellow brother,

John van Laschet

From The Brethren in Colonial America by Donald F. Brumbaugh

COMMUNION MEETING NOTICES

We, the members of the Eastern District of the Old Brethren have appointed October 13 and 14, the Lord willing, for our Fall Lovefeast Communion to be held at our meeting house near Bradford, Ohio.

A Communion is also appointed for Sunday, September 23, with the Canadian members near Maple, Ontario.

We extend a hearty invitation to all our members and friends to attend these meetings.

—Melvin Coning

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on December 1 and 2. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

FOR YOUTH

HARK! THE VOICE OF JESUS CALLING

In Acts 4 we find Peter and John preaching and performing miracles; causing people to praise God and believe in Jesus as their Saviour. The priests, captains, and Sadducees, however, did not appreciate their teaching and questioned the power in which they did these miracles. Peter and John, being filled with the Holy Spirit, boldly proclaimed Christ to these priests, captains, and Sadducees—high class people. It didn't matter to them that they were speaking to highly learned men; they were concerned for men's souls, no matter who they were. I'm sure Peter and John still heard the voice of their beloved Master calling out to men and teaching them. It impressed these men for they could tell they were unlearned and ignorant. Finally they decided to threaten them not to speak in the name of Jesus. But Peter and John declared that it was more important to them to hearken to God rather than men, "For we cannot but speak the things which we have seen and heard." (v. 20)

It is so easy for us to hearken to men, to the world and its excitement; but it is exciting to be living for Jesus, because it fulfills our very inner being. It brings alive our very souls like we've never experienced before because the world has nothing to offer when it comes to the soul. The soul is the only thing that really counts: it is you. That is why Christ came—to save you and take care of you.

The word "harken!" means "to listen; give heed or attend to what is said". It's time to tune out the world and tune in Christ. "Attend" to the voice of Jesus calling, for He is calling you. "Hark! the Voice of Love and Mercy", the most important thing in the world. "Hark! My Soul, It is the Lord", the source of peace and true happiness. Attend to His Word, study it and digest it into your heart. Attend to prayer, seeking God and telling Him everything. Attend to His people who are here to assist you and help guide you. Yes, ATTENTION! The Voice of Jesus is Calling You! "...Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2)

—Ron Cable

CHILDREN'S PAGE

CLIMBING TREES

The other day I saw a picture of a little boy in a big tree reaching out to get a big red apple. It is again the time of year that you children will be climbing the tree of learning and reaching out to get that apple. You have plenty of paper and books. There is no shortage of learning material. The only way to be good students is to do your best. Tell yourself that you will reach the biggest apple in the tree.

Abe Lincoln was born when there wasn't a lot of paper to write on and very few books. When he was seven, he had to help support his family. His total formal education was less than one year. He read every book he could get, and he made his own arithmetic book. Because there was a shortage of paper, Abe would do his arithmetic problems on a board, then shave it off and use it again and again. There were no chalk boards then. In spite of the hardships, Abe was determined to learn. Today you have plenty of paper and books and also good teachers. As Abe climbed the tree of learning, he wouldn't have gotten the apple if he wouldn't have wisely used the material he had. How thankful we should be for good books to learn from. We have paper instead of using boards to write on. God gave us these good things, and He expects us to learn while we have the opportunity. Let's not forget to thank God for our God-fearing teachers.

—Everett Oyler

NON-PROFIT ORG.—BULK RATE—U.S. POSTAGE PAID—PERMIT #10
Sonora, Calif.

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, Calif. 95379

THE PILGRIM

VOL. 37

OCTOBER, 1990

NO. 10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

GLORIOUS FREEDOM

Once I was bound by sin's galling fetters,
Chained like a slave I struggled in vain;
But I received a glorious freedom,
When Jesus broke my fetters in twain.

Freedom from all the carnal affections,
Freedom from envy, hatred, and strife;
Freedom from vain and worldly ambitions,
Freedom from all that saddened my life.

Freedom from pride and all sinful follies,
Freedom from glitter and love of gold;
Freedom from evil temper and anger,
Glorious freedom, rapture untold.

Freedom from fear with all of its torments,
Freedom from care with all of its pain;
Freedom in Christ my blessed Redeemer,
He who has rent my fetters in twain.

Glorious freedom, wonderful freedom,
No more in chains of sin I repine!
Jesus the glorious Emancipator,
Now and forever He shall be mine.

—Haldor Lillenas

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover. Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

LOOKING TO OUR MAKER

A tiny hummingbird sips nectar from a feeder outside our window as I begin to write. Its wings are a blur of speed as it hovers still enough to probe its long beak beyond the bee guard to the sweetness inside. Its feet are tucked in, and it is streamlined and swift as a dart as it flies to an unseen perch in a tree. These special creatures of God are so active and spend so much energy for their size that they must eat frequently most of every day.

In a tree nearby are several banty roosters calling out their morning songs. They are so much like the hummingbird and yet so different—clumsy and crude by comparison. Yet both show the skill and design of a Creator far more than human.

Also in my vision are man-made things: a metal gate, buildings, table and chairs, a quilt in the frame, books, pictures, dishes, and much more. These and their makeup are more understandable. These were brought about by the efforts and technology of man still using the material and principles created by God. So it is with all the visible world we live in. We see the handiwork of God and the more crude and flawed works of men. The quilt is beautiful and the buildings useful, but they cannot compare to the feathers of the rooster nor to the precise body of the hummingbird.

In Isaiah 17 under "the burden of Damascus," are these words (verses 7-8): "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images." In the day of this prophecy, Syria (Damascus) was confederate with Israel against Judah. The burden of Damascus was directed to both Syria and Israel. The good move of man's "looking to his Maker" appears to be the results of God's chastizement upon him. In this passage we can find a clue to the sad godlessness of our time.

The sin of Sodom was "pride, fulness of bread, and abundance of idleness." (Ezekiel 16:49) Would this not accurately describe our time? God has not punished us, but rather He has showered prosperity and abundance on our nation. He has allowed men to invent and develop (create) many labor-saving devices. Does this kind of favor from God make men praise Him as it should? Unconverted, unbelieving hearts still go on in pride and selfishness—worshipping the work of their own hands.

But some might protest that idolatry like Isaiah proclaimed against is not a problem of our time. Yes, Isaiah's pronouncement was against idols and men worshipping the work of their own hands and fingers. Jesus said in Luke 12:15, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Paul writes in Colossians 3:5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." Here covetousness is placed by Paul in some bad company. We tend to think of it as simply desiring to have something you don't need. Paul's ranking it with gross sins and calling it idolatry shows the real character of covetousness.

In reality, worshipping the works of man's own hands does describe the godlessness of our time. Marvelous indeed are the inventions around us. Computers and electronic devices of all kinds are doing things that would be called miracles by our ancestors. It is indeed like "walking a tightrope" for Christians to use the modern inventions without abusing them and allowing them to be idols to us.

We recently heard that men are giving God the silent treatment. Perhaps some will remember the story of the two sisters who lived in the same house for years but had the room divided carefully into two areas and even the door divided so that one used one side and the other used the other side. And they never spoke to each other. They both nursed grudges against the other—all to their

own detriment. Today men are ignoring God—pretending that He is not there.

Could it be that the very goodness of God in blessing His creatures so much is the means of man's pride and selfishness and his ignoring of his Creator? In Isaiah's time God's chastizement upon Syria and Israel seemed to lead man to look to his Maker.

Paul calls to man in Romans 2:4, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Yes, man should repent in our time when we see the goodness of God poured out so freely upon us. It should cause us to see all the inventions and conveniences around us in the proper perspective. These "things" are only worthwhile if they are helpful in God's kingdom. One minister stated that whatever we are doing or studying or learning—if it is not helping us in our Christian life, it is not worth our time. How true! After all, what is our purpose in life? To look to our Maker and that our eyes have respect to the Holy One of Israel is a good start in our relationship to God.

Possibly the greatest example of ignoring God is man's theory of evolution. This is a deliberate turning away from our Maker and an exalting of the results of man's own reasoning. It is enlightening to read the proofs that true scientists give of the creation and the worldwide flood. But more important is believing the record God has given. Man should not have to "see" to "believe." Jesus after His resurrection told Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." A song proclaims that "believing is seeing" when it comes to the issues of life.

Another example of man's ignoring (ignorance) of God is the advance in our country of the oriental concepts of religion. Our local paper printed the results of an interview with people on the street. The question was "What were you in your previous existance?" All the six answers printed gave some idea of what they thought they

had been in a former life! Not one gave a testimony to the truth.

How long will it be till man in these last times will turn to his Maker? What will it take? May we who profess to be born again and forgiven through the atonement of Jesus Christ, see the goodness of God in our day and the responsibility it places upon us. May we truly look to our Maker, recognize Him as Creator and forsake the idolatry of our time—the work of man's hands and fingers. May we by word and example call men to Calvary and there see God's answer to man's need. —L.C.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle; face it;
'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame!
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely,
In God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow
Comes the song.

Maltbie D. Babcock 1858-1901

RECEIVING THE KINGDOM OF GOD AS A LITTLE CHILD

Mark 10:15: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The four gospels record Jesus as speaking of the kingdom of God (of heaven, My Kingdom, etc.) approximately

116 times.

We prayerfully stand on "Holy Ground" as we consider this text.

Jesus appreciated and emphasized the simple innocence of babes and small children. His pure, sinless being welcomed the touch and presence of innocent children. His heart and Spirit claimed and blessed them as His own. He knew His redeeming blood would atone for Adam's transgression and fall from Eden's Garden and would avail for the safe arrival of those who die in their innocence, into Christ's spiritual Kingdom.

The children listened to Him without doubt or question of His authority. Even so must each disciple of His, open his heart to receive the "Words of Spirit and of life," given Him by His Father to speak. (John 6:63, 14:24) Somewhere in simple faith each one was to experience a "closeted aloneness" with the Father.

My earthly father, when they built the new five-bedroom house, wanted a closet with a door in each bedroom. In simple-minded faith, he so fastened upon each child the believer's need to "pray to thy Father in secret." Here our childish lips which had learned the simple prayer of childhood, could, alone with God, behind a shut door, pray to the "Father who seeth in secret." Christ's simple directives of Matt. 6:6 both challenge and invite the inner heart-love of each disciple believer: "Enter into thy closet (room): and when thou hast shut thy door pray to thy Father in secret." There is here a "shut-inness" and "aloneness with the Father"—and, a "shut-outness" of the world, its people, and its things. It is indeed an act of faith and of obedient love.

The Apostle John who well knew this aloneness with God also well knew the experience and the language of true heart-love of God. He writes in I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

As each human is a soul in a human body in God's likeness, even so each soul has the capacity to love another. As this love-life becomes active, an individual responsi-

bility of choosing its object of first-love confronts the intellect for decision.

The human body with its inherited sinful nature reaches out for those things of time and sense. And if left to these desires, the love life becomes perverted, and, lowering itself in acts of sin, becomes an inner center of lusts and pride. (I John 2:16) Ezekiel 18:4b: "The soul that sinneth, it shall die," but (Psalm 111:10) "The fear of the Lord is the beginning of wisdom."

When there is a sense of God—fear, the ever blessed Holy Spirit, in His own way and time, draws and constrains the soul to (Isaiah 55:6) "Seek the Lord while He may be found, call ye upon Him while He is near."

As the Holy Spirit impresses upon the soul its great need of fulfillment of purpose in forgiveness and renewal, a heart-cry of soul-longing finds its way to the lips in simple expressive words—words of repentance and heart-belief in Jesus. These first inner experiences with God are to be inner pearls of memory of individual experience of our first real heart cry to God. "Thy Father who seeth in secret shall reward thee openly." Only a loving heavenly Father could give the starting word of a new vocabulary of speech. Gal.4:6: "And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. (my own Father) As with all newborn babes, this first cry is one of desire for the pure milk of the Word.(I Pet. 2:2) Obedience starts in confessing Christ before men.

We may well note a few of the recorded heart-cries of men and women of faith.

Eve, our first mother, after her struggles and childbirth pain, in her heart-cry of faith in God's promise to her, cries out the name of each Bible recorded son of hers.

Gen. 16:7-14 shows how a certain well in the wilderness received its name. This rather difficult (to us) name was started by the heart-cry of Hagar, the slave woman at her extremity, alone before God in the wilderness. After the angel visit she obediently prepared to return. V.13 "And she called the name of the Lord who

spake unto her, Thou God seest me, for she said, Have I also here looked after him that seeth me?"

Exodus 33:15 records the heart-cry of Moses, God's chosen leader of Israel. After administering God's judgment on Israel's first idolatry, Moses intercedes with God to continue with them. In V. 14 God said, "My presence shall go with thee, and I will give thee rest." Note in V.15-16 how Moses clung to God's promise of His divine presence. "If thy presence go not with us, carry us not up hence."

The Psalms contain many of David's out-cries to God. He seeks to give assurance to the youth of his day, in Ps. 34, to cry out to God in their distresses. V.15-18: "The eyes of the Lord are upon the righteous, and his ears are open to their cries. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Many heart-cries are recorded in the New Testament. We note two here from humble hearts. Mark 9:23,24: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief."

John 11:26,27: "And whosoever liveth and believeth in me shall never die. Believeth thou this? She (Martha) saith unto Him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

As the mother and attendants listen anxiously for that first cry of the newborn, so infinitely more does God listen to that first heart-cry of a repentant sinner. His attending Holy Spirit hovers and moves over the scene even as He did over the "face of the waters" in Creation. (Gen. 1:2) Even as the unseen wind blowing where it will, "so is everyone that is born of the Spirit." (John 3:8) How assuring are Christ's words of Mat. 7:8: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

An old hymn says:

"My Saviour is found in all places below;
His mercies abound and His grace overflows.
A temple, a closet, I find everywhere,
And Jesus is waiting to bless me in prayer;

—James D. Cover
Modesto, California

THE LOSS OF HOLINESS

Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

We are busy fighting all types of isms and schisms, the latest probably being the New Age Movement, and rightly so. However, in our zeal, we may have overlooked the real culprit, the loss of holiness. The Greek word that had been translated "holiness" in our opening verse is "hagiasmos." The meaning of this word is "purity." There is no doubt that the earthly church as a whole has lost her purity. But perhaps even more devastating is the fact that she has lost the real meaning of purity (holiness).

We believe there are at least three major reasons why the earthly church has lost her holiness. The first of these is the modern day emphasis of "soul winning." Now, we believe that a church should be evangelistic and we are persuaded that the primary work of the Church is to spread the glorious Gospel to the unsaved. The problem comes in when WE are convinced that our own efforts can win souls for the Kingdom. This is why entertainment has replaced gospel preaching in many churches. Over and beyond this is the Scriptural truth that no one can be saved unless the Holy Spirit convicts and convinces a sinner of his need of a Saviour.

The second reason the earthly church has lost her holiness is an unscriptural emphasis on church standards. Again, we are not opposed to church standards. In fact, we are very much in favor of setting guidelines for those

who desire to be a part of a fellowship, But the problem comes in when we confuse our standards with Bible holiness. True Bible holiness is NOT the works of man. It is the Holy Spirit working within man. It must be preceded by a true born again experience through the shed blood of Jesus Christ.

The third reason the earthly church has lost her holiness is that many are following the understanding of man in place of the wisdom of God. Many argue that there is no need for such things as modesty and loving not the things of this world. Even the old time Calvinists, who we have much disagreement with, taught a need of holiness that included separation and a clean life. Today's "Armenian Calvinists" deny the need of a holy life to enter Heaven. Unfortunately, they have had a great influence on our Brethren thinking in many areas.

Without holiness no man shall see the Lord. Therefore, holiness is a very important subject. To lose it is to lose our means of salvation.

—James M. Hite
Palmyra, Pennsylvania

MEDITATIONS

HUMAN GREED

Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" The world is in great turmoil today. Nations have suppressed their aspirations for fear of each other, and now when this fear is lifted, all want to obtain the desires of their hearts, and have that desire satisfied first. So it does seem the time for the Lord to come and rule over all is near. Man cannot solve the problems.

DO WE REALLY BELIEVE?

When we read about the Apostles, we are inclined to wonder why they were so slow to believe all that Jesus told them. But when we examine ourselves, don't we find ourselves having the same difficulty to believe all that is revealed in the Revelation and the old Prophets about

coming events. The difference is so great from anything we've seen, we cannot visualize it in our minds, except as revealed by the Spirit. We are told very plainly of the thousand year reign of Christ on this earth, when Satan will be bound, and then on his release he will gather the nations to try to overthrow Christ's Kingdom.

GRACE, UNMERITED FAVOR

Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do." This is perhaps the best example we have of forgiving grace. God does forgive ignorance, but He uses many means to try to correct man, and bring man to repentance.

LOOKING AHEAD, NOT BACK

Luke 9:62: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." So we see that while we may have pleasant memories of the past, the future should be our main interest. The world's present money system seems to be falling apart with uncontrolled interest charges that have reached fantastic amounts on paper records, always dividing rich and poor. We, who are expecting Jesus's return should be looking for His coming as the perplexity of nations increase.

—Ernest Wagner
Modesto, California

We shall not mind the whiteness of our hair,
Or that slow steps falter on the stair,
Or that young friends hurry as they pass,
Or what strange image greets us in the glass,
If we can feel, as roots feel in the sod,
That we are growing old to bloom;
Before the face of God.

—Selected by Aaron and Elizabeth Skiles

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy loafer,
And will never come to you;
Go, and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—Selected by Everett Oyler

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on December 1 and 2. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

FOR YOUTH

BOYFRIEND...GIRLFRIEND

Among the young people of the world, boyfriend...girlfriend talk flows freely. Often young children are heard teasing each other about boyfriends or girlfriends. Indeed, it is not uncommon to hear parents teasing their children in this way.

Perhaps such conduct is to be expected among unbelievers. But should these things be found among the believers? What are the implications?

A very serious one is that it makes light of the ordinance of marriage. It cheapens the purpose of courtship and marriage. The only valid purpose of courtship is to find the life companion God would have us to live and work with to fulfill His will for us. This teasing puts courtship on the level of entertainment or sensual pleasure. In many communities if someone is not engaged in courtship by the time he (or she) is sixteen years old (perhaps younger), he is out of style. Social pressure demands it. It is the acceptable entertainment among young people in such communities.

A very serious implication is that it often makes it difficult for parents to hold the respect and cooperation of their children. Thus it militates against the home.

Such teasing often causes the mind to be occupied in such a way as to make it difficult to retain or develop interest in spiritual things. It creates an atmosphere that is anti-spiritual.

It stimulates and awakens mating desires prematurely and thus promotes sexual impurity and immorality, and leads to marriage at too young an age, before proper maturity.

It makes dating the purpose to be sought in all the young people do. It replaces proper goals and thus interferes with important developments that should be taking place during those years. The important thing at sixteen and eighteen years of age is not getting married,

but becoming fit spiritually, mentally, emotionally, and physically for a life of obedient service to God, and a happy home life in the future if He so leads.

It encourages promiscuous dating and that at an age when young people have not learned to control themselves sufficiently without adult supervision. It is unfair to them to encourage or allow them to be placed in circumstances where they are subjected to such temptations. The Bible plainly says marriage is for a man, not a boy.

It breaks down a proper reserve toward the opposite sex and makes young people feel too bold and immodest and frivolous toward each other. It develops unnatural pursuits and interests in youth at this age. Parental restraint is then looked upon as out-of-date, especially that of the more spiritual, the more careful and strict parents. It makes young people feel unnatural and awkward in one another's presence, especially those who are not going together but are teased about each other as though they were.

Such false buildup makes it harder for a young person to be resigned to not being married.

It develops an atmosphere and spirit of competition which is unchristian. Associated with this are jealousy, envy, cliques, rivalry, and hard or bitter feelings. All these are part of the carnal life.

It creates an environment in which it is very difficult for a young person to make a wise choice of a life companion.

We would think it were mockery and sacreligious if someone would tease another about his interest in taking steps toward observing any of the other Christian ordinances or principles of Scripture. It is indeed unfortunate that these things are found to some extent among most church groups. We would like to plead for a radical change in this matter.

Parents, we can do much by kindly and carefully instructing our young people in this matter and by not allowing it to go on in the home environment. Here is where our major responsibility lies. If one family

allows it at home, it feeds into the young people of other families in the church circle. Everyone must do his part.

Ministers can do much to instruct their people from the pulpit and by urging parents to take matters in hand at home and stand behind them.

The schools are often full of such talk among upper elementary grades especially. Does this have to be, brethren? We answer, "No!" By a clear understanding with the teachers and a careful supervision by board members and parents, it can be controlled.

Finally, may we make an urgent appeal to you Christian young people who have shown such a fine teachable attitude, a willingness to learn and grow in all the will of God. Much will depend on you. You can do something about it in your circles. Take a personal stand on the matter, and then kindly help others to do the same. May we adorn the doctrine of God in this matter. Satan has perverted courtship and marriage and has reached far into our circles with his perversion. God is calling us back to holiness, purity, soberness, seriousmindedness, kindness, fairness—all in His fear.

"The fear of the Lord is the beginning of wisdom" in this as well as in all matters.

—By Paul M. Landis

Selected from The Christian Example

A BLESSING

May you always be happy,
And may your days be bright,
May you follow Jesus,
And stay in holy light.

Oh, may God shine His blessings
From His Heaven above,
May He choose your own soul
In that kingdom of love.

—Linda Blocher

CHILDREN'S PAGE

WHAT A FRIEND!

Sometimes children say, "When I get big I want to be like Daddy." This is good. You couldn't please your parents any better. One time when Jesus was a child, He asked the question, "Shouldn't I be about my Father's business?"

When Jesus was growing up, there were sick and crippled children just like we have today. When He played with them He had compassion, and wanted somehow to help them. He knew His Father could make them well again.

We were with a twelve-year-old boy that had no arms. He had climbed a tree and got hold of an electric wire and had to have his arms taken off at the shoulders. (What would you and I do if suddenly we had no arms?) One and a half years later he could ride a bicycle anywhere he wanted to go. He can write with his toes and fold and fly paper airplanes with his feet. Even with this great handicap, he is a cheerful boy and sings praises to God.

When Jesus grew to manhood He made sick and crippled people well. All He had to do was touch them, and they were healed. People were always wanting Him to heal someone. One time a man was let down through the roof on a bed, so he could get close to Jesus and be healed. If Jesus were here today, He could touch this little boy and he would have arms. Even though today we are not made well this way, Jesus still touches our lives and we are made whole.

WHAT WOULD WE DO WITHOUT JESUS?

—Everett Oyler

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Sonora, Calif.

THE PILGRIM
19201 Cherokee Rd.
Tuumlumne, Calif. 95379

THE PILGRIM

VOL. 37

NOVEMBER, 1990

NO. 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

WE PRAISE THEE, O GOD, OUR REDEEMER

We praise Thee, O God,
 our Redeemer, Creator.
In grateful devotion
 our tribute we bring,
We lay it before Thee,
 we kneel and adore Thee,
We bless Thy holy name,
 glad praises we sing.

We worship Thee, God of our fathers,
 we bless Thee;
Through life's storm and tempest
 our Guide hast Thou been.
When perils o'ertake us,
 escape Thou wilt make us,
And with Thy help, O Lord,
 our battles we win.

With voices united
 our praises we offer,
To Thee, great Jehovah,
 glad anthems we raise.
Thy strong arm will guide us,
 our God is beside us;
To Thee, our great Redeemer,
 forever be praise.

—Julia Bulkey Cady Cory, 1902

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover:

Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

THOUGHTS ON THANKFULNESS

Tonight I am full, but I know many are hungry. I am happy tonight, but many are sad. I am comfortable, but many are miserable. I am healthy, while many are sick. I am prosperous when millions in the world are poor. I have a home, but many are homeless. I have heard the Gospel of Jesus all my life, but many have not yet heard it once. Why? I don't know.

I don't know why I was born in a free country to Christian parents. I don't know why so many people must be born in homes of ignorance or vice or no homes at all. But I do know that I should be thankful. I know also that I bear more responsibility because of all these advantages. And I know that God is fair and that what He does is right and good.

I know that God did not spare Himself when He sent His Son into the world to die for His fallen creatures. The love of God in Jesus reaches to all men; He wants all to be saved. It is by His great love and mercy that He called Israel. (Deuteronomy 7:6-8) It is for His mercy that we should plead as Daniel did. (9:18)

Each year we set aside a day for thanksgiving. We gather together, usually by families, and feast on the good things God has given. We are like David wrote in the Shepherd Psalm: "My cup runneth over."

We return from the grocery store and can hardly stagger in with the load of good things we buy. Our bulk tanks are full. Our grain bins need to be expanded. Our bank accounts are giving good returns. We are truly rich if we take world averages into account.

How are we in the spiritual things? I Timothy 6:17-19 says, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come,

that they may lay hold on eternal life." Only if we can be this way, can we justify our possession of all we have. Paul writes to the Christians at Corinth (I Cor. 4:7,8), "...what hast thou that thou didst not receive...Now ye are full, now ye are rich..." This just about describes us, doesn't it? How it should make us more devoted to our Lord and more willing to share, more kind, more loving. But, sad to say, many times it does not work that way.

People respond better to poverty than to prosperity. They are usually more thankful in adversity. When the artists make pictures of thankful people, they don't show the rich and affluent. In an accurate description of our times in Romans 1, Paul includes the vice, "neither were thankful." How sad that men so blessed with material things would be less thankful than those in need!

We can be glad that our country is one that recommends thanksgiving by setting aside a special day for all to give thanks. In 1865, the question came before the Annual Meeting of the Brethren: "Is it according to the order of the brethren and the spirit of the Gospel for the brethren to order and obey those proclamations made by the President of the United States and governors of the states recommending the observance of certain days such as Thanksgiving Days?" I like the answer that was given: "Yes, if such proclamations do not conflict with the spirit of the Gospel."

Thanksgiving from true hearts of the people of God does not conflict with the spirit of the Gospel. May we be more and more aware of our blessings and privileges as followers of Jesus and as residents in a land of abundance.

May our lives and not just our words prove that we are aware both of God's grace and mercy and of our total undeserving of this grace.

"Thanks be unto God for His unspeakable gift." (Jesus) (II Corinthians 9:15) —L.C.

THANKSGIVING

T hank you Lord, we voice Thy praise,
H oly art Thou, through everlasting days.
A Son You gave to set men free.
N ow humbly we bow before the blessed Trinity.
K neeling down before the throne of grace,
S eeking Your love until we can see Your face.
G od the Father, Son, and Holy Ghost, three in one,
I nto Thy presence we come praying Thy will be done.
V ictory songs - songs of love, joy, and THANKS we bring.
I nto Thy presence, Lord, we come, our song of thanks to
sing.
N ow Lord, accept this humble praise, and bless us as Thy
will may be.
G ive unto us our daily needs, and Lord we ever GIVE
THANKS to Thee.

—James M. Hite

THANK YOU, LORD

There is so little I can say.
My words of thanks are very weak.
But still my heart in gratitude
Must even try to speak.
The thanks of nature is expressed
By earth and sea, by stars and sun.
Each has a language of its own
To speak its thanks. My heart has none.
There is no language great enough,
No spoken or no written word,
To say the half of that I mean
When I say, "Thank you, Lord."

—Lorie C. Gooding

COMMITMENT

In the fifth chapter of Romans the apostle Paul says, "...we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

We often sing a song that says

"Jesus, I my cross have taken,
All to leave and follow thee;"

Both the apostle's statement and the song speak of commitment.

Most readers of this article will likely be those who have publicly committed their lives to Christ. I wonder how often most of us consider what this means?

If the Lord allows tragedy to come close to take our loved ones, or brings poor health, or other losses into our life, do we receive it willingly? Can we thank Him for adversity as well as for the pleasant times? What price are we willing to pay to have His blessing? I believe it requires our all! He may or may not ask us to give it all up. That is in His hand. We can be assured that He knows if there is anything we would not willingly give up. Do we know?

Can we truly, as the apostle says, "glory in tribulation"? Can we recognize the blessing of adversity? Our greatest trials are often our greatest blessings. They teach us a little more about the great value of His promise. One song puts it like this:

"If in the dust of the twilight,
Dim be the regions afar,
Will not the deepening darkness,
Brighten the glimmering star?

Certainly the darkness of adversity or tragedy brings out the brightness and value of God's promises in a way we cannot otherwise experience.

May the difficulties and adversity we meet only serve to deepen our commitment and make us more submissive to His will.

More like Thee, we like to say,
Make us this and every day;
Lord, we want to do thy will!
Show us; guide us; keep us, still!

Easy words are these to say,
When we're not found in the fray.
Are they really from our heart,
Even when in pain we smart?

Lord, we say, "Thy will be done,"
Ere the battle is begun.
Then when grief and sorrow flow,
And temptation's strong winds blow,

Then in truth we demonstrate,
If that we can trust and wait.
Is the thing that we profess,
Still the thing that we possess?

May it ever be our goal,
To the Lord to yield our soul,
Pliable to be the clay,
That His hand may hold full sway.

—James Beery
Nappanee, Indiana

CHRISTIAN WITNESS IN ATTIRE

The purpose of this article will be to discuss the general Biblical principles regarding Christian attire and the traditional "order" of the Brethren Church in its application.

In order to discuss this subject intelligently, it seems necessary to notice two apparently extreme and opposite views concerning it. On the one hand, there are those who assert that it is unimportant what we wear, that "clothes do not make a Christian, and if the heart is right all is right." And on the other side, there

are many who seem to think that the clothes we wear and other outward appearance constitute the total witness and proof of Christian discipleship. We believe both attitudes are equally unscriptural.

It is true that "clothes" do not make a Christian. But we feel certain, and hope to demonstrate in this article, that there are but few persons (Christian or non-christian) who actually think it unimportant what kind of clothes they wear. For people in all walks of life will try to dress in a manner consistent with their occupation or position in society. They will either consciously or unconsciously express their individuality or character in their clothes. Therefore the clothes which we wear become a SIGN to others of what we are, or what we think we are, or of what we wish others to think we are.

We are told and have observed that clothing is one of the most studied and discussed subjects in society; and people will admire others—or be shocked—by the kind of clothes they wear.

James Quinter, in an article entitled "Christian Apparel," in the Gospel Visitor, 1865, says, "It is thought by many that the subject of clothing is too trifling to occupy the attention of intelligent people, as it belongs to the exterior of the Christian and not the heart, and as the heart is the seat of the Christian graces and emotions, the dress can have little to do with Christian character."

It has been said by some writer that 'Flowers are not trifles, as one might know from the care that God has taken of them everywhere.' And further, can anything be justly considered a trifle that has ever occupied the attention of God; or upon which He has given laws and precepts?"

Clothing was the first thing of concern and urgency to Adam and Eve after they had sinned in Eden. And God was equally concerned about how they were dressed and was totally unsatisfied with their ideas and means of clothing themselves. So important it was, and so great was their need, that it cost the life of another of the

living creatures which God had made to properly clothe them. The inference is that this was the beginning of the slaying and sacrificing of animal life on earth. The manner in which God clothed them undoubtedly had both a practical and significant purpose: first, to protect their naked bodies, and also for a SIGN to remind them of the result of their sin.

Perhaps many are unaware of how often the manner in which individuals are clothed is mentioned in the Bible and what it signifies. First, our attention is directed to Exodus and Leviticus where a description is given of the beautiful garments of Aaron and his sons which were to be worn "before the Lord" in the Tabernacle and Altar services. There can be no doubt but that the various orders of the priests' garments were for SIGNS of certain truths concerning their service and relationship to God, both present and future.

Some other Scriptures describing how certain Bible characters were dressed and the signification of various kinds of clothing are as follows:

Tamar, David's daughter, had a garment of divers colors, "For with such robes were the kings' daughters who were virgins clothed." (II Sam.13:18) Daniel was clothed with scarlet.(Dan. 5:29) John the Baptist was clothed with "raiment of camel's hair, and leathern girdle about his loins." (Matt. 3:4) The rich man was clothed with purple and fine linen."(Luke 16:19) The two witnesses are clothed in sackcloth.(Rev. 11:3) James 2:2,3 tells of the contrast of the raiment of the rich and the poor, and how the manner in which one is dressed might determine their social standing. Genesis 38:14 speaks of "garments of widowhood." Esther 8:15, of "Royal apparel." Jeremiah 43:12, "Shepherd's garments." Zech.13:4, "Rough garments to deceive." II Kings 25:9, "Prison garments." Neh. 7:32, "Priest's garment." Isa. 63:1, "Dyed garments." Matt. 7:15, "Sheep's clothing" Matt. 22:11, "Wedding garment." Luke 24:4, "Shining garments." Jesus had a garment that was "without seam, woven from the top through-out," (John 19:23) The angel that appeared to John on Patmos was clothed with a "garment down to the foot." (Rev. 1:13)

All of these Scriptures, and many others, show that from the most ancient times the manner of clothing worn by individuals was an indication of their occupation, social position, pursuits or attitudes. This usage and principle does not change, and is as true now as in ancient times. Everyone will try to dress consistent with what they think their position in life and society demands.

No one expects to see a man in the field doing farm work dressed like a banker. Nor a cook in the kitchen dressed like a society matron. Nor a minister in the pulpit dressed like a cowboy. A worshiper in the assembly of the saints would not be expected to be dressed like a clown. Other examples could be mentioned, but these are sufficient to demonstrate that our clothes are a sign of our attitudes or position.

Thus we come to the main emphasis of our subject: What ARE we? What do we wish to express? Ourselves or Christ? Our own individuality or the fellowship and unity of the BODY OF CHRIST? The adornment and glorification of this corruptible body of sin—with all its in-born appeal to the lusts of the flesh? or the adornment of the "new creature" within: The "hidden man of the heart?"

It should be remembered that CLOTHING is still closely and deeply related to the SIN question, the same as it was in Eden. But people are trying to ignore this fact, and in our time, many are going almost or entirely without clothes; but their sin remains, and their shame is not covered.

We freely recognize and urge that the whole concept of the Christian religion is based on the proposition of changing the hearts of men and women. The law demanded obedience under penalty for disobedience, but men could obey the outward demands of the law and still not have a heart for God. This is why Heb. 9:9 says of the offerings made under the law, that it could not make him that did the service "perfect, as pertaining to the conscience." This is the reason for the statement in the beginning of this article that clothing and other outward appearance should not be the first consideration

of an individual coming to Christ.

However, once the mind is transformed and the heart changed and given to Christ, then it is consistent, and there can be great advantage in the Christian signifying to those about him, by his manner of dress, that he has changed his allegiance and service from that of an earthly and worldly society to the fellowship of saints in Christ, which is the church.

If there were no visible body of Christ, then this argument would be without meaning. But when we truly understand our relationship to Christ and one another, and the vast superiority of its heavenly nature over that of the world and its interests, then who would not want to signify their change of fellowship and affections? Why should a Christian want to appear in the form and fashion of the social and political system that crucified their Lord?

Romans 12:2 says, "...and be not conformed to this world." Another modern translation of this says, "Do not conform to the fashion of this world." The Apostle Paul (I Tim. 2:9) and Peter (I Peter 3:1) enjoin Christian women to dress modestly and not adorn their bodies with expensive and lavish clothing and fashionable hair styles or by wearing of jewelry, all of which is inspired by pride and vanity, and promotes lust and bodily appeal. But they are told to let their adorning be the inward character which is of highest value to God—and is even so to men who know and appreciate true values.

The traditional "order" of the Brethren Church is intended to meet these Scriptural requirements for Christian apparel, and, if observed in its true spirit, will do so.

This "order" is now more commonly called "the uniform;" but it is not fully a uniform, as it has, and always has had, considerable variation in the different parts of the brotherhood and with various individuals.

Many persons of middle age and older can remember when the terms "the order" and "plain clothes" were used almost entirely, instead of the now comparatively new term "uniform." This change of emphasis from "plain clothes" to "uniform" may not be the most Scriptural, as it is

possible thereby to wear the "uniform" but in various ways, by buying costly materials and fashionable weaves and colors, and fitting them to display and adorn the body. This violates the very spirit of the apostolic instructions regarding Christian apparel, and thereby brings disrespect and reproach upon an "order" which had reasonable and Biblical grounds for its adoption.

The people of the world are not opposed to the wearing of uniforms, nor is the idea and its purpose strange to them. There may be more wearing of uniforms now than at any other time in history. The armed forces of the nation has its various uniforms for its various branches.

There are police and railroad men's uniforms; boy scout, and choir and band uniforms. Some lodges have colorful and lavish uniforms. There are also other religious uniforms such as the Salvation Army and Roman Catholic church orders.

Also many commercial firms require their employees to wear a uniform. The purpose of all this is clear: It is a SIGN to all who see it that they belong to a company, fellowship, or partnership with others in what they believe to be a worthy cause or enterprise, and shows who holds priority over their services.

So it is with our "order" or "uniform." It is intended as a sign that we are not alone in our service, but belong to a body or fellowship which we understand and profess to be the Body or Church of Christ—a most worthy cause indeed. And at the same time we signify a SEPARATION from the sinful and corrupt world system and its practices. It is also a sign that we consider ourselves a part of an historical church which embraced these high Christian principles and sacrificed and suffered for them.

But as stated before, this "non-conformity" can not have any value for its own sake. In itself it is wholly negative. And without the positive attribute of TRANSFORMATION and CONFORMITY to Christ it would be without virtue. Here is where there is danger in the thinking of anyone who may look upon outward forms, only, as a true witness of Christian discipleship. Non-conformity must be a result of being joined to the body of Christ—

even as in the marriage state.

In conclusion, therefore, we believe that the Brethren's order of clothes, in its true meaning and purpose cannot be worn as a "sacrifice" or unwillingly. But it is a radical step in the affirmative to signify to all who see us that a definite decision has been made to sever our relationship with the world and service to its vanities and goals, and to conform to Christ and service in His church. It cannot be the proof, but is definitely a SIGN that we are Christians.

Let us therefore be ever mindful of that which we signify and endeavor always to be true disciples of Jesus.

—Daniel F. Wolf

This article in tract form available from The Pilgrim.

MEDITATIONS

GOD'S WILL

Jesus' prayer (Luke 22:42) "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." So we are made to understand the Lord leads us through many changing scenes in life to prepare us for His kingdom. We need not doubt He will save us, if we yeild our wills to His. One example is Job, when he yeilded his will to the Lord, he was healed. "For he will not lay on man more than is right; that he should enter into judgment with God."

DOUBTING THOMAS

We may at times wonder that Thomas doubted that Jesus was alive. But when we read the account given by Luke, we read all the Apostles needed the same evidence when Jesus appeared to them. And how about us, with all the written Word, don't we find ourselves much the same when our faith is tried by some event. Jesus said if we have faith and doubt not, nothing is impossible.

FELLOWSHIP

I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ." So we need to communicate our problems to one another and confess our faults. We find in Paul's letter to the Corinthians, he told them in trying to settle their divisions, "Let all your things be done with charity." Again he writes to the Galatians to help restore one another, and to work with the spirit of meekness. So if all is done in these attitudes, much good should be done.

—Ernest Wagner

BAPTISM

Again we, the members of the Wakarusa Congregation rejoiced that souls are still responding to the call of the Master. Andrew Cable received Christian baptism upon confession of his faith in Christ on October 18. May he be true to Jesus and enjoy the blessings of salvation forever.

—Melvin Coning

MARRIAGE

COVER—BEERY Jesse Cover and Rachel Beery were married October 6 near Nappanee, Indiana.

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ADDRESS CHANGE

Darin Cawmer P.O.Box 375
Miwok, CA 95346

Historical

This short historical selection shows some words of advice and wisdom from father to son and some special wishes about the adjustments of the times. —L.C.

1865 The spring of this year saw the close of the great civil strife between the North and the South. Elder Benjamin F. Moomaw, of Va. writing to his son at West Liberty, Ohio, who had but recently "adopted the holy religion of the Lord Jesus Christ," said:

"The storm is over, and we are now enjoying a blessed calm. I hope you will make it your constant care and study to adorn the profession you have made. It is one thing to be a member of the church, and to be a consistent Christian is another. Christians, as I understand the matter, are pilgrims and strangers in the world, belonging to another kingdom, not of this world. Since God in His kind Providence has brought to an end this cruel and unholy war, I hope that all will lay aside sectional differences and return more ardently to the love and service of God who requires our whole affection and unmixed devotion—that love and fraternal union of the whole body will be our constant aim, and that everything calculated to mar our affection, or to alienate the church may be studiously avoided."

—From Chronicles of the Brethren
By J.M.Kimmel

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on December 1 and 2. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

YOUTH PAGE

SPIRITUAL GROWTH

Must we all be alike and fit a certain mold to serve Christ acceptably? Are we all the same in growth and maturity?

My feeling is that the body of Christ and also our own individual spiritual lives don't grow in the same way as our physical bodies do. For the most part, all the parts of our physical bodies grow at pretty much the same rate (relatively). We don't suddenly have our nose shoot out, and then stop for a time while our arms lengthen, and then our feet grow, etc.

But our spiritual bodies do seem to grow that way. We will make great strides in one area, only to turn around and discover that another part of us is still in infancy. And the things that grow quickest are different from person to person. Therefore, if you measured everyone according to the standard of monetary giving, some of us would be giants, and others midgets. But then if you measured us all by the standard of patience, the giants might become the midgets and vice versa. When I am tempted to try to decide whether I or anyone else is one of God's greats, I have to think of David. He was "a man after God's own heart"—a living example of mercy (in his attitude toward Saul), love for the Lord, and intimacy with Him. And yet he was an adulterer and murderer! And still God forgave him and used him greatly throughout history, and the Christ is even descended from him!

So yes, God can use you, and me, and anyone else who's willing. No matter what our weaknesses are, He can receive glory through us.

—Annalee Taylor
Tuolumne, California

CHILDREN'S PAGE

ONLY THROUGH JESUS

This is the time of year we hear a lot about Thanksgiving. It would be interesting to hear what each of you would be most thankful for. Some of the things might be good mommies and daddies, warm homes, enough to eat, happy times with our friends, close church families where we share with each other, and religious freedom where we are protected from the evil that is in this cold world. These are all very good, but the real reason to be thankful is because we have Jesus. If Jesus would not have died on the cross for us all, there would be no "good mommies and daddies"; they wouldn't know how to be good to their children. "Warm homes." Every member of the family would be selfish and only think of themselves: the children would be cold. "Enough to eat." Again selfishness would control us: everyone would satisfy himself, and the children would go hungry. "Happy times with your friends." Without Jesus, who could be happy? You would have no friends. Mommy and Daddy would be constantly fighting. Children learn by example; therefore, you would only think of the things you want. "Close church family." Without Jesus, what is church? "Religious freedom." Wickedness would be in every home; everyone would live only for himself.

We should all be very thankful that Jesus had pity on us poor souls. Jesus said that except we become as little children we cannot enter Heaven. I am glad our King puts children first in His kingdom.

--Everett Oyler

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Sonora, CA.

THE PILGRIM
19201 Cherokee Rd.
Tuolumne, Calif 95379

THE PILGRIM

VOL. 37

DECEMBER, 1990

NO. 12

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

HE CAME TO US

And did He leave His home so far
Just that He may be near us;
Pass many a bright and shining star
To come down here to cheer us?

And did He choose the humble way,
This Prince of light and glory,
To bring the light of heaven's day
Found in the sacred story?

And did He take the poor man's place,
Left riches beyond counting,
That we might find in richest grace
All sin and death surmounting?

And did He bring from heaven's store
Riches beyond comparing;
Gave to the blind, the sick, the poor
In heaven's bounty sharing?

And did He bring from God on high
Atonement, life, and pardon
That we have hope and need not die
But walk in heaven's garden?

He brought these gifts of love and grace
Upon the death cross giving;
Left to the grave an empty place;
He lives that we be living.

—J. I. Cover, 1968

THE PILGRIM is a religious magazine published in the interests of the members of the Old Brethren Church. Subscription rate: \$2.00 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover
Address: THE PILGRIM, 19201 Cherokee Rd., Tuolumne, CA 95379

"I CAME DOWN FROM HEAVEN"

The newspapers were full of it. A toddler had fallen into an old well and was apparently lodged where the deep well angled to the side. The tiny girl could be heard making sounds about a hundred feet down. The parents were frantic. Rescue crews couldn't decide how to proceed. Should a shaft be dug alongside? If so, could it be done in time? The hole was deep, and the child could slide further down if the utmost care were not used. The well was large enough that a small person could be lowered. But could he do anything in such a cramped position? Several small men, racing jockeys, offered to be lowered head first to possibly grasp the child and pull her to safety. (I believe this child was rescued. The incident I describe was in the 50's. It happened again about two years ago, and the child was rescued by digging a shaft alongside. A rescuer descended and tunneled across to pull the girl to safety.)

In such a perilous predicament lies the human race and the individuals of that race. We have fallen and are lodged in such a way that a further fall is possible if a rescue is not made. We are down the well.

Jesus came down. We simply cannot appreciate fully what this means. We are given hints in God's Word that there was no other rescue method that would work save the one that Jesus used. ("O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me, except I drink it, thy will be done.") Undoubtedly, we are unaware of all the dangers and possibilities of harm or failure if He had varied from the only workable plan of salvation.

It involved His coming as a helpless infant. Why could He not have ridden down from Heaven on a powerful horse with a flaming sword (as He will some day) to take vengeance on that old serpent and end his activity? For

one thing, if He had, He would also have bypassed you and me and the thousands of other sons and daughters He intended to "bring to glory."

It may be similar to the way you plan to help and reward your infant children. The children have no idea, no understanding, of what is involved in your plan. But you put it into effect and make it work. And the children reap the benefit.

Yes, this divine rescue meant the birth of the Saviour into lowly circumstances—to us, hazardous circumstances. For Jesus, this lowly birth itself was not a glorious advent—not the time of celebration the world makes so much over—but an indescribable humbling of the eternal Son of God to do such a thing. Only from our perspective in view of what He did and what it meant to mankind can it be termed glorious and beautiful. To Jesus it meant a stooping and lowering beyond our understanding. The hymn-writer says:

Out of the ivory palaces
Into a world of woe,
Only His great eternal love
Made my Saviour go.

Jesus prayed that the Father would glorify Him "...with the glory I had with thee before the world was." John 17:5 What a condescension for this glorious one to be born of a woman and to live among men and to be subject to Mary and Joseph in His childhood! But how thankful we should be that He was willing and able to do it.

To the child deep in the well, there was fear, injury, darkness, poor air, no food, pain, and despair. What joy to hear rescuers coming, to feel strong hands pulling to safety.

Perhaps our condition doesn't seem like this to us. Our merciful Father had provided much for our comfort and happiness here. But when we see our true condition, we realize how hopeless it is without Jesus.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

(John 6:38) What a joy to know this! What comfort to know that it is God's will to save us! How good to feel His strong hands lifting us up from the miry clay and planting us on the solid rock.

If you have not experienced personally this deliverance, you may. In John 6:38 He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Is this cause for celebration? Certainly, if we have been rescued from death. No doubt the rescued child was reminded of it every year and even more often. Should those be celebrating who do not know the Lord? Probably not, but possibly through attention to the heavenly birth, some might be turned to a consideration of the truth.

Our next article warns of the idolatry surrounding this season. May we shun idolatry and the emptiness of the world's celebrations. Only God's people have cause to rejoice at the birth of Jesus, and then as the writer points out, it should be constantly and not at just one time of year. —L.C.

THE PROPHET FORETELLS HIS BIRTH ISAIAH 9:6-7

To us a child of hope is born,
To us a Son is given;
Him shall the tribes of earth obey—
Him all the hosts of heaven.

His name shall be the Prince of Peace,
For ever more adored—
The Wonderful, the Counsellor,
The great and mighty Lord.

His power, increasing, still shall spread;
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below.

—Montgomery
from Spiritual Hymns

XMAS

Let us project our imagination to the place my wife and I call home. The time is the evening of December 24. The world calls it "Christmas Eve". There are no unusual lights inside or outside to indicate any special occasion. There is no lighted tree—no holly or mistletoe—no cedar or pine branches lying around—no wreaths on the door or in the windows—no gifts around a tree or a manger scene—no candles on the table or in the windows—no wine or strong drink. There is no Santa Claus in the yard, or the porch, or anywhere around, and no so-called manger scene at the road. There are no stockings hanging from a mantle, no so-called "Christmas music" on the console—no radio or television blaring about "Old St. Nick" or "Ye Merry Gentlemen" or "Oh Tannenbaum". In short, none of the traditional trappings of the season. We did not buy or send one Xmas card. We didn't even go to the mall to watch Santa arrive from the North Pole by helicopter, nor did we have a special service to "keep Christ in Christmas." How drab and dull and out of step, some might say. Well, at least we are not weary (and broke) from a wild shopping spree among a mad rush of shoppers and we have the inner peace of being free from the bondage of a worldly custom.

(The above adapted from a tract.)

We have again come to the time of year when the world makes a great ado over a day they call "Christmas" which they claim to observe in honor of the birth of Jesus Christ. The Holy Bible is the Christian's Handbook. What does it say about observing a day in honor of the birth of Christ? Nothing! Therefore this must be a human invention. The Bible does mention two birthday parties. The first was in honor of the heathen monarch of Egypt in Joseph's time. The other was in honor of the cruel and wicked tetrarch of Galilee, Herod Antipas, in the time of John the Baptist. Though separated in time by over seventeen centuries, the two events have some interesting parallels. In both cases God's men were languishing in prison, and both were the hapless victims of an adulterous woman's revenge. Surely an offensive

example to God's people.

This is not to say that it is improper to note the anniversary of one's birth in a proper way. Without birth there would be no life, and we might profitably reflect upon this great gift with gratitude for the mercies granted us. It might also be a good time to consider that we are but passing mortals and that the Bible says the day of death is better than the day of one's birth. (Eccl. 7:1)

In Galatians four, the apostle expresses alarm that, though the Galatians had known God through his ministry, they were reverting to the observance of days. What would he say if he were to visit many modern groups in December?

Nearly every year we hear of some well-meaning Christians who object to the use of "Xmas" and voice concern that "we get Christ back into Christmas." I submit that Christ was never in Christmas. The very word, a combination of Christ and mass, is unscriptural and immediately reveals its link to the Roman papacy. The encyclopedia says the word was first used in the eleventh century to identify the day the Roman church adopted in the fourth century as the birthday of Jesus. A respected student of early church history says the early Christians did commemorate the death and resurrection of Christ but not His birth until some time after the "conversion" of Constantine. I think "Xmas" would be a better word for this day because many know not what they worship.

Why is the actual date of Christ's birth unknown? History records the statistics of notable people. I suggest that Divine Wisdom deliberately hid this knowledge so there would be no valid basis to idolize the day. There may well have been other reasons also.

I believe the birth of Jesus Christ was of the utmost significance to all wise men who seek the truth and was undoubtedly the greatest event that had ever occurred, so it was entirely proper for the wise men and shepherds to worship Him and present gifts. But this was a one time event, and He did not remain a babe but grew to maturity and taught a doctrine of repentance, self denial, obedience, and cross bearing. Of these we hear nothing in the world's observance of Christmas, but Jesus

is annually relegated to the manger where He made no demands on the hearts of men.

I am persuaded that "Christ-mass" is pagan in origin and idolatrous in nature. If you question this, consult any encyclopedia, and you will find that a heathen festival was observed at or near the winter solstice (Dec. 22) for centuries before Christ. In the fourth century A.D., after the wicked emperor Constantine had declared that Christianity which had been illegal should now be granted the same privileges as any other religion in the Roman empire, the Roman church appointed December 25 as the day to commemorate the birth of Christ. Thus the old pagan celebration was "Christianized." The unconverted heathen could now be members of the church and could continue to observe their heathen custom. Surely this was an unholy alliance.

One of the most prominent symbols of the season is the green tree. There are at least ten references in the Old Testament to "green trees" as either places of, or symbols of, or objects of worship. Always God and His prophets condemn this practice in strong terms. In Deu. 12 these places were to be destroyed and burned. I Kings 14:22-23 describes this as evil. II Kings 16 and II Chronicles 26 both record that King Ahaz walked according to the abominations of the heathen and sacrificed and burnt incense under every green tree. II Chronicles 26 adds that therefore "God delivered him into the hand of the king of Syria." In II Kings 17 the green tree is associated with burning incense like the heathen, with wicked things, with idols, with Baal worship, with divination, and more. The Lord was angry with His people for these things.

In Isaiah 57:5 we find the expression, "Enflaming yourselves with idols under every green tree" along with other heathen rituals. In Jeremiah 2:20 God's people are said to "play the harlot" by wandering under every green tree. Again in 3:6 this is called backsliding. Ezekiel 6:13, in describing God's judgement on Israel, says their slain men shall be among their idols and

their green trees.

Jeremiah 10:1-5 describes the vain custom of the people in cutting a tree out of the forest, decking it with silver and gold, and fastening it with nails so it would remain upright. Sounds like a "Christmas tree" doesn't it? I believe if Jeremiah were to appear in America in December, he would immediately recognize the decorated trees for what they really are, surviving symbols of an ancient pagan culture which the Bible identifies with Baal worship.

There is nothing evil about green trees. God made them, and they are beautiful in their place and are surely intended to be enjoyed. However, it is quite another thing to make them an object of religious veneration.

Then there is the Santa Claus thing. The name is a U.S. corruption of Saint Nicholas and, like Christmas, suggests its link to the Roman papacy. This imaginary character, it is alleged, dwells at the North Pole, travels about in a sleigh drawn by reindeer, (although I am told that in recent years he had arrived at shopping malls by helicopter) and during the night before Christmas visits every home in the world where there are children, and slides down the chimney with his bag of toys and candy. (How does he keep his nice red and white costume and whiskers from becoming coated with soot?) How sad to see parents teach their innocent children this foolish heathen myth and connect this with the birth of the Son of God!

Another prominent symbol of the season is the manger scene. Typically there is a straw-strewn stable with a star mounted overhead. There are images of donkeys, camels, sheep, wise men, Joseph, Mary, and perhaps some angels. Of course at the center of all this is a manger containing a cloth-swaddled doll to represent the baby Jesus. Little girls need dolls, but for mature adults to revere images is a violation of the second of the ten commandments.

Another feature of the season is the wearisome and expensive custom of gift exchanging. Millions are spent by many who can not afford it for trifles and decorative wrappings which are neither needed nor truly appreciated by the recipient, and soon tons of junk become a disposal

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problem. "But it's the sentiment that counts," they say. The prevailing sentiment is, "if you don't give me something I won't give you anything next year," and so the cycle continues. The Lord's people give for the benefit of others and expect nothing in return.

These festivities are supposed to somehow honor and reverence our Lord Jesus Christ. Do they? Are they taught in God's Word? Did the prophets and apostles introduce them? Does the Holy Spirit direct these activities? By what authority are they associated with Christian faith and the birth of Jesus?

A scholar writes, "Many customs of pagan origin have become part of Christmas. Most of these no longer have a heathen connotation but have acquired a Christian meaning." Quite a statement! Can men sanctify pagan customs by associating them with the birth of Christ? Why would they even attempt to do this?

It has been said the tree points upward and reminds us of God and His goodness. The evergreen qualities of the tree and holly remind us of immortality. The many lights remind us of Jesus, the Light of the World. There is a suggestion of piety in this, but God said, "Learn not the way of the heathen; their customs are vain! Destroy and burn the pagan symbols lest you become contaminated with them! Flee from idolatry!"

Shall we then ignore the birth of Jesus Christ? Certainly not! The prophets foretold it; the gospel writers recorded it; and it is right for the church to recognize it's significance. But is there any reason whatsoever to associate and share this great event with the pagan festivities of an apostate church and a Christ-denying world? Why should the enemies of God decide when and how His people should recognize the birth of His Son?

I believe this whole affair is a stratagem (and quite successful) of the enemy to divert men's minds from the real purpose of the first Advent of Jesus Christ which was to change men's hearts, to turn them from darkness to light, and from the power of Satan unto God that they might be saved.

Perhaps I should mention that the conclusions ex-

pressed in this writing have not been imposed upon me by a code of denominational tenets nor by the persuasion of church leaders, and I was not so taught in my youth.

The writer does not expect this essay to have a noticeable impact on his contemporaries. He does expect to be labeled queer or reactionary or radical, but if some honest soul should be encouraged to re-evaluate his response to this pagan holiday, he will be content.

"Little children, keep yourselves from idols. Amen."
(I John 5:21)

—Harold Royer
Goshen, Indiana

MEDITATIONS

RAIN WITHHELD

We read of rain being withheld a number of times—Joseph in Egypt, Elijah, Amos's time—to bring the people to repentance from sin. I believe we have to admit there is very much sin in the world today, and it is only reasonable to think God might withhold the rain for correction, to try to cause repentance.

A CONVENIENT SEASON

Acts 24:25: "...Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Matthew 13:22: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." So we see how easy it is to think we are too busy, and we will wait till a convenient time. We should answer when the thought comes to us.

CHASTISEMENT OR CORRECTION

When we study God's Word, we find that when He chose the Jews for His nation, He chastised the nation to cor-

rect their sins. But when Jesus came to call out people to serve Him, He called and chose each individual person, to prepare them for His Heavenly Kingdom. Hebrews 12:6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Verse 11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

REUNION

When considering any such move, I believe Paul's first letter to the Corinthians gives a good explanation of what is needed. Paul tells them they need to quit following their own personal choices and recognize Christ as the Head of the church. When we study the epistle, we find it covers many different problems of church affairs. Paul finally sums them up in the thirteenth chapter, how each member should govern himself.

COVETOUSNESS

I Timothy 6:10: "For the love of money is the root of all evil..." Today a large portion of the news reports are money matters, and it is the cause of most all strife and confusion, local and international. In Jeremiah 6, we read that covetousness caused the downfall of the Children of Israel. Are the Gentile nations going to fall the same way? It seems so. Exodus 20:17: "Thou shalt not covet...anything that is thy neighbor's." Romans 7:7: "...For I had not known lust, except the law had said, Thou shalt not covet." So we see covetousness is one of the great sins of the carnal nature.

—Ernest Wagner
Modesto, California

The growing Christian is like a head of wheat:
the riper he grows, the lower he bends his head.

HISTORICAL

THE CONCEPTION AND BIRTH OF JESUS CHRIST

The Evangelist St. Luke, is very particular in giving us a history of the conception and birth of Emanuel, God with us. He tells us, that the angel Gabriel was commissioned by the Almighty, to inform the virgin Mary that she would be the Mother of our Lord Jesus Christ. The dazzling appearance of the angel, as well as the message he delivered, was so strange and came so unexpectedly, that the mind of this holy woman became troubled, upon which the angel charged her not to fear. "Fear not, Mary, for behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Mary took courage and asked the angel for more information concerning this strange and wonderful news. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her; The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, that holy thing which shall be born of thee, shall be called the Son of God." Mary believed in the word delivered by the angel, or she would not have conceived, and said, "Behold the handmaid of the Lord—be it unto me according unto thy word." (See Luke 1:26-39)

As respects the body of Jesus Christ, it is generally acknowledged that He had a human body, a body like unto the children of men; but whether He derived His body, that is, took flesh and blood, from the Virgin Mary is a disputed point by some. However, it is plainly revealed, that the body of Christ was conceived in the womb of the Virgin Mary, Luke 1:31; and that He took flesh and blood, Hebrew 2:14. The apostle does not say whether He did or did not derive His body from Mary. It may be, that the apostle was not so inquisitive as we are, to

pry into such matters, the knowledge of which would have no influence upon our soul's salvation; and, lastly, that He proceeded from the Virgin Mary; "Therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Let this knowledge suffice for us, as it respects from whence Christ derived His body. When the full time was come that the Messiah should make His appearance in the world, Mary and Joseph were in Bethlehem, in compliance with a decree which had been ordered by Caesar Augustus. Bethlehem, being crowded with people, it was with difficulty that lodging could be procured. Joseph and Mary, being poor, had to take up their abode in a stable, and that was the place where our King Emanuel first made His appearance. O, how different from the proceedings of the human family! Men of honor and opulence take great pains in rendering their natural situation as comfortable as possible. But not so with the Son of God—He was pleased to be born of a poor, unnoticed virgin; in a manger His infant body is seen; He denies Himself of many of the comforts of life. It cannot be expected from men in low circumstances of life, to have all the necessities of life, or those temporal blessings which nature may crave; they have not the means to obtain them; therefore, their situation is not wondered at. But when we see a wealthy man denying himself of the blessings which make nature comfortable, we say the man must be beside himself, or he is a very singular character. Now it was so with Jesus Christ. He could have had all that human nature could crave or enjoy;—yes, He could have come with all that pomp and splendor which is so much admired by the great and honorable of this world. But this would have been contrary to His holy nature, and would not have answered the purpose for which He came into the world. The apostle tells us that "He was rich, but for our sakes he became poor; that we through his poverty might become rich." II Cor. 8:9.

—from Nead's Theological Works

HAVE FAITH

Have faith that God will help you through
All troubles that you know .
You really need faith, yes you do,
For God has said it so.

Have faith that someone will be saved
And rescued from the storm.
I pray to God with heart of faith
That I may stay from harm.

Have faith that God will welcome you
into His home above.
Have faith that it is really true;
God sent His Son with love.

Have faith that God will help you pass
The awful tempter's snare,
That He will lead you down the path
Where faith flows bright and fair.

—Linda Blocher

BIRTHS

COVER - A son, Reuben Ezra, born December 2 to Ben and Jolene Cover of Tuolumne, California.

ROYER - A son, Matthias Lynn, born December 7 to Tom and Rebecca Royer of Goshen, Indiana.

When there is love there must be faith;
And where there is faith there is peace indeed;
Where there is peace there must be God;
And where there is God there is no need.

—Selected by Nancy Oyler

FOR YOUTH

THE BEAUTY OF HOLINESS

This phrase appears different times throughout the Scriptures. But what is holiness? It certainly must be something worth possessing since Jesus said, "Be ye holy, even as I am holy." The word holiness means "the act of belonging to or being devoted to God; morally perfect; divine; sacred; pious; religious." Holiness is living a life fully devoted to Christ. It is doing as He would do, because He is our perfect Example. Holiness might also be the time we spend in studying His Word and thinking about Him.

True holiness can only be attained after the old man is put off. Even if we devote all but one little selfish act, we are not possessing that true holiness.

Take time to be holy; Speak oft with thy Lord;
Abide in Him always, And feed on His word.
Make friends of God's children; Help those who are weak;
Forgetting in nothing, His blessing to seek.

Take time to be holy. The world rushes on.
Spend much time in secret With Jesus alone.
By looking to Jesus, Like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy. Let Him be thy Guide.
And run not before Him, Whatever betide;
In joy or in sorrow, Still follow thy Lord,
And looking to Jesus, Still trust in His Word.

Take time to be holy, Be calm in thy soul;
Each thought and each motive Beneath His control;
Thus led by His Spirit, To fountains of Love,
Thou soon shalt be fitted For service above.

—W. D. Longstaff

—Wanda Hilty
New Madison, Ohio

CHILDREN'S PAGE

NOT A BABY

At this time of year we see scenes of a baby in a manger to remind us of the birth of Jesus. Many people today think of Jesus as a baby. We should all be thankful our parents taught us that Jesus is in Heaven, not as a baby, but our King. Are you willing to share with others that new toy you just received, and be glad you can share? When you are having a fun time with your friends, and your mother needs you to help, can you go and not complain? All these and many more ways we need to be willing to help.

At twelve years old Jesus didn't start home with His parents. After they had started home they realized He wasn't with them. When they found Him, He willingly went home with them. When you want to do something very badly, and your parents say no, don't complain. Remember how Jesus at a young age, willingly laid aside His desires and was obedient to His parents.

There was no room for baby Jesus, so Mary and Joseph laid Him in a manger. Today many people still have Jesus in a manger, because there is no room for Him in their hearts.

If we are friends to Jesus, He will go with us and protect us each day of our lives. We will always have a friend.

—Everett Oyler

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